THE WORKS OF THE REVEREND AND FAITHFVLL SERVANT OF IESVS CHRIST M. RICHARD GREENHAM, Minister and Preacher of the word of God:

EXAMINED, CORRECTED, AND published, for the further building of all such as loue the trueth, and desire to know the power of godlines:

By *H. H.*

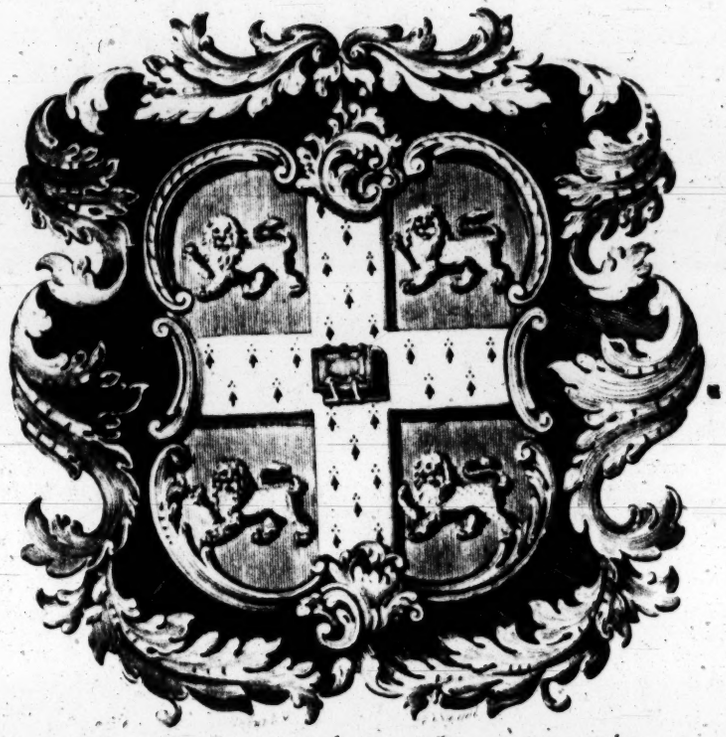
Eccles. 12. 11.

The words of the wise are like goades, and like nailes fastened by the masters of the assemblies, which are giuen by one Pastor.

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209 ; 04

TO THE RIGHT HONORABLE AND VERTVOVS LADIES, THE LADIE MARGARET Counteſſe of *Cumberland*, and the Ladie Katherine Counteſſe Dowager of *Huntington:*

H. H. *wiſheth the increaſe of all true honor and comforts in this life, and after death a crowne of glorie with Ieſus Chriſt.*

I May ſeeme to paſſe the bounds of Chriſtian modeſtie, ſo to preſſe into your preſence (Right Honorable and vertuous Ladies) without due regard of your perſons and places. But ſuch is your wiſedome, that you can, and your honorable affectiõ, that you will heare with patiẽce the meaneſt ſeruant of Ieſus Chriſt. I come (right Honorable) as in the name of the faithfull ſeruant of Chriſt, M. R. Greenham, *a man well knowne vnto your Honors, and to thoſe moſt religious patrons of all pietie and good learning, the right Honorable Earles (of bleſſed memorie) of* Huntington, Warwicke, *and of* Bedford, *which now ſleepe*

*in the Lord. Of them much was he reuerenced in his life time; of your Honors much lamented after death, for that you knew the losse of such, to bee no small wrack to the Church and people of God. Now so it is (right Honorable and vertuous Ladies) that piety in this declining age waxeth daily very faint, and impietie doth much abound: and God hath not only set before you those noble examples for imitation, but also hath enriched your hearts with his faith, feare & loue, (as it well appeares) to embrace his blessed trueth, and to be as nurcing-mothers to the holy religion of Christ. Now then this good seruant of the Lord, God gaue him (to recompence his want of naturall children) many sonnes and daughters begotten by the Gospell to the faith of Christ, and some * orphanes he left after him, which being cherished and accepted with grace among men, shall truly resemble the fathers heart, which begat them, and stand vp for him, to speake and preach pietie, and the true faith of Christ to posteritie. One of which after a yeres trauell in the nurcing and education, coated and attired (in the best manner that I can) and now able to speake distinctly and comfortably the fathers minde and meaning to all the spirituall sonnes and daughters of GOD in our Church;*

* Or posthumes.

Church; here I doe in loue vnfeigned vnto him, and in dutie to your Honors, humbly present vnto your Honorable protection.

If the holy Ghost thought good, to commend his great and most diuine oracles (which haue a singular kinde of spirit, life, and power in them, knowne to all true beleeuers) to the Church and people of God, vnder the patronage (as it were) of honorable and vertuous Nobilitie, (for that Inferiours neglect euen the best things, which their Superiours seeme lesse to account of, and examples do best preuaile with vnbeleeuers): No marueile (right honorable Ladies) if the seruants of God desire the like fauour and patronage for their labours, euen of those whom the Lord hath set as bright shining starres among men. Luk. 1. 3. 2. Ioh. 1.

Your Honors shall finde in this first portion of this worke a delectable and comfortable varietie of graue experienced counsels, which may serue as precious remedies (wisely applied) for many euils, and holy directions for the good gouernment of a Christian life, and most diuine rules grounded vpon Scriptures, and well approued by his long practise, seruing well to appease the rage, and to quench the scorching flame and fierie darts of the diuell, which

so torment all poore distressed consciences in this life.

Such experience and good liking haue your Honors had of this man of God, of his godlines and grauitie, and of the manifold gifts of God in him, that I neede say no more, as any way doubting of your Honorable acceptation. I haue been bold thus to knit your Honors together in this one Epistle, because I am well assured the spirit of grace hath knit your hearts together, in his faith and feare: and for that you were so knit together in loue vnfained to this holy seruant of Christ, this worke then I commend vnto your Honors, and your Honors and it, to the good blessing and holy protection of the Almightie.

Your HH. to command.

HENRY HOLLAND.

THE PREFACE TO THE READER.

THE *lippes of the righteous feede many.* The true diet of the ſoule is an art moſt rare, a very diuine facultie: It muſt bee granted, that the liuely voice of the Prophets feedeth moſt effectually, ſearching euen the ſecret chambers of the ſoule, and working greateſt impreſſions in the heart. The holy bookes and monuments of the righteous are as ſtrong cheſts and ſtorehouſes, wherein God hath euer reſerued moſt precious foode for poſteritie: neither may we reiect the induſtrie of the Heathen: for they haue ſome foode meete for liberall men in matters naturall, and politike, ſeruing well (if due regard and choiſe be had) for our direction in things appertaining to this preſent life. All wiſe men are circumſpect what they feede vpon, to preſerue their bodies, and ought they not much more to bee reſpectiue wherewith they feede their ſoules? Some regard only the lips of the righteous, and feede long before they be ſtrong men, or haue their wits exerciſed to diſcerne good and euill. Some attend only the hand and bookes of the righteous, and theſe know little how ſoundly and truly the beleeuers minde and heart bee fed by the breaking of the bread of life. Some regard neither: theſe men ſtarue their ſoules with ignorance, and are ſetled in Atheiſme and prophanenes. Some attend both, and haue well taſted of the good word of life, and goe on from ſtrength to ſtrength, vnto the meaſure of the age of the fulnes of Chriſt. Some yet there are which neither regard righteous men, nor righteous matter, but feede *indifferently vpon all bookes alike; to the great hazard of their owne ſoules: theſe men are vaine, and feede themſelues with vanitie. The diuell in elder ages in the blinde Papacie, fed blinde ſoules with fables, and idle

Prou. 10. 21.

Epheſ. 4. 13.

**Intemperantia genus eſt.* Seneca lib. 13. epiſt. 89.

Friers inuentions: now mens wits bee refined, they can no more feede on such drie stubble. He feedes daintie eares with choise of wordes, and vncleane hearts with the vnchast and wanton louesongs of Italian Poetrie. Such food breeds many vncleane beasts in citie and countrie. Such men cannot loue the trueth and holines, because they are repleate with error and vncleanenes.

Non discentes necessaria, quia superuacua didicerunt. Senec.

In his Schoolmaster.

M. Ascham, a man greatly to be commended for his learning and good affection to pietie, of this matter writes on this manner. "These inchanters of Circes (saith he) brought out of Italie, marre "mens manners in England; much by example of life, but more "by precepts of fond books, translated out of Italian into English. "Againe, tenne Sermons at Pauls Crosse do not so much good for "mouing men to true doctrine, as one of those bookes doth harme "with inticing to ill liuing. I say further, these bookes tend not so "much to corrupt honest liuing, as they do to subuert true religion: "More Papists be made by your merry books of Italie, then by your "earnest bookes of Louaine. This complaint ought wise men to consider well of, for that the world was neuer more full of Italian conceits, nor mē more in danger for the long contempt of Gods trueth to be Italianated. The diet and cure of soules afflicted is a very great mysterie, wherein but few haue trauelled to reduce that matter into any good forme of art, or to giue vs any good method of practise. M. Luther, M. Beza, Vrbanus Rhegius, M. Taffin, and others, haue very excellent formes of consolation; and many godly brethren in our times haue ministred good helpe for the cure of soules afflicted: but wanting art and good experience, we conceiue the danger to bee great, and often (as blinde Empyrikes) cause it to be greater; for that we rather gesse vncertainly to apply good remedies, and speeches vnto the sicke, then know how to proceede by any certaine rule of art, and well grounded practise. If the naturall Phisition might truly say, as touching his facultie, * *Vita breuis, &c.* much more assuredly may the spirituall Phisition prefixe such an Aphorisme to all this mysterie we haue in hand. For herein the godly learned know it a matter far more difficult to iudge what secret causes breede the hidden distemper of the soule: and here it is farre more dangerous to proceede only by experience, without art and skill. And here we must

Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πεῖρα σφαλερή, ἡ δὲ κρίσις χαλεπή. Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιοῦντα, ἀλλὰ καὶ τὸν νοσοῦντα, καὶ τοὺς παρεστῶτας, καὶ τὰ ἔξωθεν. *Hipp. lib. 1. Aphor. 1.*

as carefully respect all occasions and circumstances of time, place and persons: *For a word spoken in due time, is like an apple of golde with pictures of silver:* so the contrary, vnseasonable and impertinent speeches be most dangerous. Prou. 25. 11.

The Patient here must doe his part, *pro vt fides patientis adiuuat*: and the assistants must be of like tender affection, and good meanes must informe and time conuenient and rightly bee applied. * It fares here with vs, as with other men in humane sciences, we know the afflictions of the minde to be very great and dangerous, but how great and perilous, al men cannot so well conceiue, much lesse how with art and skill to proceede in the practise of this cure. Cypr. tractat. 4. de Idolor. vanitate. * *Magnum esse solem Philosophus probabit, quàm sit, Mathematicus, qui vsu quodam, & exercitatione procedit: sed vt procedat, impetrandi illi quædam principia sunt.* Senec lib. Epist. 13. Epis. 89.

This reuerend man of God M. GREENHAM, was a man in his life time of great hope, and could haue giuen best rules for this vnknowne facultie: for that the Lorde by his good knowledge and experience, restored many from vnspeakeable torments, and terrors of minde; of which some are asleepe in Christ, and as yet liuing not a few. If the Lord had not so soone translated him to rest, he was no doubt as fit, and as willing as any in our age to effect this matter. Of his knowledge this way, all the godly learned that knew him, both can and will speake, I doubt not. Of his good will herein, to posteritie let his owne words testifie the good desires of his heart: for by a speciall occasion he speaketh of himself on this manner. He hath had a long time a setled disposition (as he trusteth) of God, to studie the cases of conscience, to succour the perplexed in them: he hath been so filled with compassion to the afflicted, (which God wrought in his heart) as if he had bin distressed with them: He hath seene the manifold blessings of God vpon his trauell. Againe, that many godly learned friends would perswade him to the aforesaid studie, by these and such like arguments. First, that hereby he might traine vp some yonger men to this end, and communicate his experience with them. Secondly, that he might leaue vnto posteritie a commentary of such particular maladies, as through Gods blessing he hath cured, together with the meanes vsed to that end: and because precepts are wanting, rules of direction in such cases (by a through searching, with a diligent and continuall obseruation and conference with others

» In his Apologie.

» In the same booke.

" others learned and experienced) might in this age, or in the age
" following, be brought to some forme of method and art, whereby
" the knowledge & experiẽce of these things might be made com-
" mon to many, not only to the fruitfull curing, but also the health-
" full preuenting of manifold mischiefes. Thus far his own words.

Let these graue Counsels and fruitfull obseruations in these holy workes, (which I haue here published) testifie how mindfull and carefull he was for many yeeres, to giue herein a comfortable direction for posteritie.

I am the meanest and the weakest of many brethren to write of this reuerend mans life, and labours in the Church of God: yet had I rather bee noted of some for want of skill, then of any for want of loue and affection to so louing a father. I haue knowne his life for many yeeres, and reioyce in heart to haue knowne it, for that most rare graces of Gods spirit did shine in him, all tempered as with faith vnfained vnto Christ, so with bowels of compassion and loue towards men. In his holy ministrie, he was euer carefull to auoide all occasions of offence, desiring in all things to approue himselfe as the minister of Christ; he much reioyced and praised God for the happie gouernment of our most gracious Queene Elizabeth, and for this blessed calme and peace of Gods Church, and people vnder it; and spake often of it both publikely and priuately, as he was occasioned, and stirred vp the hearts of all men what he could to pray, and to praise God with him for it continually; yea this matter so affected him, that the day before his departure out of this life, his thoughts were much troubled, for that men were so vnthankfull for that strange and happie deliuerance of our most gracious Queene, from the dangerous conspiracies and practises of that time. He was the speciall instrument and hand of God to bring many, both godly and learned, to the holy seruice of Christ, in his ministrie, and to restraine, and to reduce not a few from schisme and error, striuing alwaies to retaine such in obedience of lawes, and preciously to esteeme and regard the peace of the Church and people of God.

D. Lopes.

When God had translated this Elias from vs, then I sought to finde him in his workes: for they doe liuely expresse the picture of his minde and heart, and taste sweetly of that pure fountaine of God,

God, from whence they were deriued. While he liued, his lippes often refreshed my soule: when he was gone, I lamented much that I had not in Christianitie made that vse of him, that a Heathen doth of a naturall wise man in humanitie. But now I praise God I haue found some good supply of that which (through mine owne negligence) I wanted: for of his workes (which were then dispersed farre and neere, but now by Gods prouidence the greatest and best part are come into my hands) I can say for my content as much as Cyprian could say of his graue, ancient and learned Tertullian, both for speciall instruction and consolation.

Noctes Atticæ Gellius & Phauorinus.

Da mihi Magistrum.

He was no sooner gone from vs, but some respecting gaine, and not regarding godlinesse, attempted forthwith to publish some fragments of his workes, to the griefe (that I say no more) of many louing friends, which haue long desired and expected this impression of all his workes together. And here could I wish all the godly learned were of * M. Fr. Iunius iudgement, for he (to escape these hucksters handling) endeuours wisely in his life time to preuent such a mischiefe. For this cause M. D. Crooke, (a reuerend man for his learning and labour in the Church well deseruing of Gods people) for the great loue he bare him, and desiring the good of many, perused and corrected some part of these workes, intending to reuiew the whole. Now the Lord hath taken him also from vs, and giuen him rest; I haue indeuoured what I could to looke ouer the rest of all these workes; and here I offer and recommend them to the Church of God in the best manner that I can, after some labour and wearines. I wanted not the helpe of diuers both godly and learned friends, we haue conferred sundrie copies together, and by good conference reuised and corrected all.

* In his Epistle before his notes on the Reuelation.

The Treatise of Counsels I found most distracted and corrupted. Of many hundreds I selected these few, and haue reduced them into this alphabeticall order, desiring so to dispose them, as that euery counsell might be set vnder one speciall head or argument, vnto it seemed to haue most reference. As for example, all of affectiõs I couched vnder that title AFFECTIONS, and all of afflictions, vnder that title, and so of the rest. Of these counsels I may auouch (Christian Reader) that thou shalt finde more experienced knowledge, and more sound refreshing for thy soule

ſoule in ſome one of them, then in ſome one whole Sermon, full of humane eloquence, and affectation of ſtile, which ſo many nice eares doe ſo much admire, and yet ſtill be learning and come but to a poore and meane taſte and knowledge of the trueth.

When this volume was finiſhed and paſt the preſſe, in reuiewing the whole, for the correction of ſome verball faults: I ſee and muſt confeſſe we haue offended by our negligence, not onely in the words, but alſo in the matter: yet ſo as I truſt the louing and Chriſtian readers, will accept our endeuour without offence. In the counſels ye haue often this addition, *he thought this*, or *he ſaid that*: here I muſt requeſt thee (Chriſtian reader) not to iudge any ſuch ſpeeches to proceede from any pride or ſingularitie: for that ſuch obſeruations (as I ſuppoſe) were collected and taken by * others, and not ſet downe by himſelfe. If his owne hand had giuen theſe workes the laſt filing, they might haue (no doubt) a farre more excellent forme and beautie. But ſuch were his trauels in his life time in preaching and comforting the afflicted, that hee could not poſſibly leaue theſe workes as he deſired. In that one treatiſe of the Sabboth I found his owne hand, with many * corrections, and yet not anſwering (I am well aſſured) his hearts deſire.

*M. Hopkins.

*Hee knewe right well the Poets wittie counſell: *Vos ô Pompilius ſanguis carmen reprehendite, quod non Multa dies, limaque coercuit, atque Perfectum decies non caſtigauit ad vnguem.*

To conclude, whereas in this firſt treatiſe, and ſo in all the reſt, this holy ſeruant of Chriſt moſt reſpecteth the edifying of the heart and conſcience, know this that this part hath moſt neede in moſt Chriſtians, of direction and conſolation. And as thou art in this part affected, ſo art thou in ſubſtance and veritie before God.

Here I reſt, requeſting thy prayers (good Chriſtian reader) that this whole worke may ſerue to Gods glorie, and to the further building of the Church of God in our land.

Thine in the Lord Ieſus.

HENRY HOLLAND.

ΕΙΣ ΕΠΑΙΝΟΝ ΤΟΥ ΣΥΓΓΡΑΦΕΩΣ,
Ανδρέα Δανιήλ.

Ζῶν τε διαπρύσιον γήγνας σύ, μακάρτατε, κῆρυξ
παμπόλλοις λογίων πλήθεσι τῶν ἱερῶν.
Νῦν τε θανὼν πάλιν αὖ παίοντα πολλὰ γεγωνεῖς,
σῆς ἀγίας ψυχῆς μνημόσυνα περλιπών,
Μύθῳ ζωῆι παρηγορέων ὀλιγοπελέοντας
φαύλοις τε ψυχὰς, δαιμονίοις βατίμους.
Τοὔνεκεν αὐτὸς ὕπερθεν ἀν' οὐρανὸν ἶσον ἵκοιο,
ἄξιον ἀμφοτέρων μισθὸν ἐυσχαίμων.

EPIGRAMMA IN OPERA PIISSIMI, ET DOCTISS. THEOLOGI, M. RIC. GREENHAM,

labore, ac studio, M. HOLLANDI, diuini verbi apud Londinates Ministri fidelissimi edita, post obitum Authoris, per F. HERING. D. Med.

MEntibus afflictis, grauis hæc afflictio cessit,
Grenamum è medio tolli, qui sæpè solebat
Egregius mentis Medicus, solatia mira
Dexteritate sacris viuus depromere chartis.
Sicq; pias animas vitiorum mole grauatas,
Implicitas Satanæ laqueis, miseréque agitatas
Infernis furijs, exemit faucibus orci.
Antidotos quippè hic varias, ac pharmaca norat
Cœlica, & antiqui technásque, dolósque colubri
Hinc tristes mœrent mentes, geminántque querelas,
Quod mala permaneant Medico pereunte: sed ecce
Hollandus pius, & πολύσπλαγχνος respicit illas
Grenamúmque loqui rursus post funera fecit:
Alloquio & duros solito mulcere labores.
Gaudete attonitæ mentes, lamentáque crebris
Suspirijs, altísque remissa relinquite, vester
Grenamus præsto est vobis, pretioságue secum
Balsama in Elysijs portat nascentia campis.
Floruit in terris olim Grenamus in alto
Nunc floret cœlo, terráque virescere rursus
Incipit Hollandi studio, curáque sagaci.
Scilicet hæc veræ merces pietatis vt ipsam
Conculcet mortem, Satanam, ruptísque Gehennæ
Æternum vinclis, post fata superstes.

IN OBITVM ET OPVS RICHARDI GREENHAMI.

NOn erat hic celebri Grinhamus ſtemmate natus,
Aſt pietate ſua nobilitatus erat.
Huius ego laudes ſi forſan fingere credar,
Vita ſiet teſtis, teſtis & iſtud opus.
Vita ſiet teſtis, cuius radiante nitore,
Vtilitas populo, gloria nacta Deo.
Teſtis & iſtud opus mira pietate refertum,
Quod digito monſtrat relligionis iter.

A.R.

ANOTHER IN ENGLISH IN COMMENDATION OF M. GREENHAM, AND HIS godly, and learned workes, ſet forth by Maſter *Holland*, Preacher of Gods word.

GReene yet I am (may GREENHAM *ſay) and greene ſhall flouriſh ſtill:*
Though World, Sicknes, Death, and the Graue, on me haue wrought their will.
The Apoſtate world, me wore with griefe and troubles manifold,
Whilſt that I ſought with all my ſtrength, her pillers to vphold.
Then Sickneſs came Deaths Sergeant grim, my carkais crazd t' arreſt,
And Death at's heeles with gaping graue receiu'd me for their gueſt.
But great Emmanuell mark'd, and ſmilde, to ſee them take this toyle
To roote, and race out GREENHAM *quite: and gaue them all the foyle.*
My ſoule he plants in Paradiſe, there greene to flouriſh aye,
And charg'd the graue my body ſafe, to keepe till the laſt day.
And leaſt Death ſhould ſuppoſe on earth, h' had blotted out my name,
He ſtirs vp HOLLANDS *louing minde, for to renue the ſame.*
So that as oyntments precious, my workes on earth doe ſmell,
Refreſhing poore diſtreſſed ſoules, whom Satan ſeekes to quell.
Loe here the fruit of godly zeale, and zealous pietie,
In GREENHAM *who triumphs againſt all Satans tyrannie.*
In ſpight of World, Sicknes, Death, Graue, and all the powers of Hell,
With godly men, aliue and dead, it alwaies ſhall goe well.

F. HERING.

AN EPIGRAME TO THE READER.

THe thirſtie ſoule, that fainteth in the way;
Or hunger-bit for heauenly foode doth long:
The wearied Hart, that panteth all the way,
Oppreſt with feares, and home-bred griefes among;
The blinded eye, that hunts the ſhining ray,
Or minde enthralde, through Satans wily wrong:
Let hither fare for comfort in their neede;
For ſmothered flames a greater fire will breede.

Here ſiluer ſtreames ſhall quench thy boyling heate,
And hony dewes thy hungrie ſtomacke fill;
Here ſweete Repoſe with Comfort ſhall intreate,
Thy wounded breaſt to cure with buſie skill,
Hence fetch thy ranſome howſoeuer great,
A mine of treaſures are in this faire hill;
From whoſe hie top thy ſcaled eyes may ſee
A glorious light that ſhall enlighten thee.

The ſtreames are blood, the dew is bread from heauen,
The Reſt and Comfort are celeſtiall ioyes;
The ranſome from the croſſe was freely giuen,
The light is faith, which darknes all deſtroyes.
Thrice happie man that guides his ſteps ſo euen,
As his pure light no gloomie darke annoyes.
His ranſom'd ſoule eternall ioyes ſhall win,
When timely death ſhall bleſſed life begin.

H. C.

ON

ON THE DEATH AND WORKS OF MASTER GREENHAM.

SOme skilfull Carver helpe me to endorse
The blessed stone that hideth GREENHAMS *corse,*
Make me a tree whose branches withered beene,
And yet the leaues and fruit are euer greene.
The more the stocke dyes let them flourish more,
And grow more kindly greene then earst before.
Set Time and Enuy gazing at the roote,
Cursing their bootlesse hand, and sliding foote.
Let all the Graces sit them in the shade,
And pull those leaues whose beautie cannot fade.
GREENHAM, *if this cannot thy worth describe,*
That thou once dead, thy workes are still aliue,
Would I might say thy selfe could neuer die,
But emulate thy works eternitie.

VPON HIS SABBOTH.

WHiles GREENHAM *writeth of the Sabboths rest,*
His soule inioyes that which his pen expreſt:
His worke inioyes not what it selfe doth say,
For it shall neuer finde one resting day.
A thousand hands shall tosse each page and line,
Which shall be scanned by a thousand eyne.
That Sabboths rest, or this Sabboths vnrest,
Hard is to say whether is the happiest.

I. Hall.

GRAVE COVNSELS, AND GODLIE OBSERVATIONS; SERVING GENERALLIE TO direct all men in the waies of true godlines, but principally applyed to instruct and *comfort all afflicted consciences.*

HE vsed this triall of his affections, as of anger, griefe, ioy, or such like, in this maner: If by them he was made lesse fit to pray, more vnable to doe the good hee should, lesse carefull to auoide sinne, then hee thought his affection carnall and euill, and not of God: but when his anger, loue, griefe, and other affections prouoked him more to pray, and made him fitter to doe good, then he thought his affections to be sent from God as a blessing vnto him. *Affections.*

2 God sheweth vs often in our affections what we may doe in our outward actions.

3 Some labour more for knowledge, lesse for affection: some more for affection, lesse for knowledge: some busie themselues in Church-discipline, and are slender sighted in their priuie corruptions: some delight to espie things in others abroad, and negligently to trie themselues at home: but it is good to match both together.

4 Rare good things are pleasant, but by vse are lesse esteemed: and rare euill things are fearefull, but by vse become lesse grieuous. This comes to passe, because wee rather bring with vs naturall affections, of ioy, and sorrow, and feare, than spirituall

 medita-

meditations, which are onely of the true ioy and ſorrow.

5 He would euer learne to ſuſpect his owne opinion and affection, when the caſe any thing concerned him.

6 He ſayd, that when for ſome cauſes naturall affection deceiued him, yet the ordinance of God cauſed him to do duties.

Afflictions. 1 He thought all afflictions, to be puttings of him to GOD from ſlothfulnes.

2 It is a moſt certaine thing in Gods children, that the more their afflictions grow, the more their faith groweth: the more Satan ſtriueth to draw them from God, the more they draw neere to God: although indeed in feeling they cannot ſee ſo much.

3 Many can ſpeake faire things in the eares of God, ſo long as they bee in affliction: but afterwards they will ſpeake euill things in the eares of heauen and earth.

4 As in proſperitie nothing is a greater token of Gods fauour then to feare our ſelues: ſo in aduerſitie there is a pleaſant pledge of our conſcience, when we waite and attend on the Lord for the time, the manner, and the meaſure of our deliuerance. There be foure properties of this waiting. The firſt, to waite in our ſoules. Many will not outwardly murmure, and yet inwardly they boyle and fret: but where is quietnes of heart, there can bee no great diſquietnes in the tongue, or in the hand. The ſecond is, to waite on the word: for ſome will waite, but it is to obtaine ſomething the ſooner, not to ſhew their faith and obedience to the word. The third is, to continue in it: if wee had a definitiue determination, how many daies, or moneths, or houres wee ſhould waite, the end of our tearme drawing neere would ſuſtaine vs: but it is hard to leaue all moments and conditions to the Lord, and to be in a continuall expectation: but let vs conſider how iuſtly the Lord might ſuſpend his anſwere in helping vs, either in that our ſinnes are not ſufficiently bewailed, or our faith not ſufficiently purified, or his grace not ſufficiētly wrought in vs. The fourth is, by vehemencie in waiting, to be kept from faltring or fainting in hope: to bee vehement in hope for a while is eaſie, but not to ſlacke the heate of our affections, and not to be remiſſe and dead in the ſuite of our deſire, though no appearance of deliuerance be ſeene: this is hard indeede. Vehemencie

argueth

argueth faith, if deferring of our desire doth not breake our zeale in waiting: it bewraieth want of faith, when without all hope we are greedie, and rauenous to haue our requests, or else we cast all away.

5 In afflictions we must search the cause, first by ascending to God, then by descending into our selues. First, we must ascend to God pleading guiltie, crauing mercie, and not stand quarrelling with the malice of men, or hatred of the diuell against vs: for as it were no good wisedom for a man condemned to die, to make any long suite to the Iaylor, or to the executioner, (for they bee but vnder officers and can doe nothing) but hee must labour to the Iudge, who can either reprieue or release him: so it is no good policie to stand about Satan in our temptations, who doth all by constraint and restraint vnder the Lord: but we must goe to the principall, that is God, in whose hands are both the enterance, the continuance, and the issues of our sufferings. Secondly, we must search our selues, how farre either reason is vnreformed, or affections vnrenewed: knowing that the diuell himselfe can neuer hurt vs, vntill wee haue hurt our selues: and looke in what measure our reason is corrupt, or our affections disordered, in that measure are we weak, and easier to be ouerthrowne of men, or of Satan: and in what measure our reason is sound, and our affections sincere, in that measure we remaine inuincible. Before, and in all wee must pray that the spirit may be giuen vs, that wee neither adde nor detract, that we goe not too farre, nor come too short.

6 If God bestow good gifts on a man, it were good to seele some crosse to seale and season them in vs. If God giue vs foode and rayment, it were good to be exercised with some crosse.

7 He that will haue comfort in his triall and trauels, must haue a good conscience, a sound cause, and must bee sure that he hath vsed and doth vse sound, discreete, and louing meanes.

8 We must not like fooles stumble at the crosse, but profit by the grace offered to vs in it, by repenting our former state past, and by giuing thankes for our state present, and fearing our state to come.

9 It is a great corruption in men, to bee more grieued when

the crosse priuily toucheth vs, then when publikely it concerneth the whole Church and common-weale.

10 Being in great paines and crosses which he suffered, hee sayd, Blessed be God that I suffer no more: for the Lord that in mercie laieth this affliction vpon me, might iustly punish me in my soule and body, and cast me into hell, and as soone haue taken away the life of my soule and body, as this thing.

11 To one complaining that his afflictions were extraordinarie, he answered: It is not so, for your afflictions are farre inferiour to your sinnes: and therefore howsoeuer it seemeth to you to be an extraordinary affliction, yet with God it is but ordinary, or lesse then ordinary. Besides, this is a dangerous temptation: for it will bring you to this conceit, that you shall reason thus in your selfe, that an extraordinary crosse must haue an extraordinary comfort, and therefore you must looke for some wonderfull and strange consolation, whereby Sathan will moue you to contemne, or at least not so to regard ordinary consolations, which haue helped others, and may helpe you, and by this meanes breed in you such vnthankfulnes, that before you are aware, an extraordinary affliction shall be sent indeede.

12 He that will suffer great things in persecution, must suffer small things in peace, and they that will suffer of Papists, must suffer of Protestants.

Anger. 1 This is a good triall, whether our anger be spirituall or carnall, if our anger hinders not some other holy action, but stirres vs vp to good works, if it hinder vs not to pray with liberty of mind, if it interrupt not our meditations, if we doe not omit the doing of any duetie to the party offending vs, if we can deale with others without peeuishnes, the anger is spirituall, and will comfort our consciences.

2 He was euer most grieued with anger, yet in loue with them whom he tendred most in the Lord, and who had giuen him most credit by submitting themselues wholly to his ministerie.

Angels. 1 To one asking how the Angels of God watch ouer vs, he answered, we are rather to pray for the experience of their ministerie vnto vs, then either to describe it, or prescribe it. This is sure, if we be Gods children and walke in his wayes, the Angels

gels of God do watch ouer vs, and yet all see it not, and when they see it, it is by the effect of their ministerie, for though their ministrie be certaine, yet the manifestation of it is extraordinarie.

1 A certaine man being a Papist, though not so grounded as he desired to be, tooke a view of the life of Papists, if it were as glorious in truth as they pretended, which when he found not, he turned himselfe to the Protestants, and looking into their conuersation, he found himselfe not contented, vntill in the end he met with Familists, in whome, he so stayed himselfe, that he grew into familiaritie with their doctrine. The first principle that they taught him was, that there was no God: This boyld much in him, so that he began to adde conclusions to his precept on this sort: Surely if there be no God, or if there be a God, he is not so iust and mercifull as they say. There is neither heauen, nor hell, or if there be any, the ioyes are not so eternall, nor the paines so continuall, as some haue taught: Why then do I sell my certaine pleasures in this world, for vncertaine pleasures in the world to come? This diuelish illusion so farre preuailed, that he stole an horse, for which he was apprehended, imprisoned, arraigned, and condemned; but by the prouidence of God, he conferring with a godly Minister, confessed himselfe an Atheist, whereupon sute was made and graunted for his repriuing vntill the next assise, in hope of his conuersion, in which time, he would willinglie graunt all generall truthes taught him, with liking of his teachers, but could not by any thing be brought from his Atheisme. The assise following drew neere, he is to be executed, the place is assigned, the person needes must be executed, who when he should be turned from the ladder, cryed so directlie, for Christes sake stay my life: whereupon he spake these or the like words: Well, let the world say what they will, doubtlesse there is a God, and the same God is iust for euer to his enemies, and euerlastingly keepeth his mercies with his children, now turne me ouer, and so he made an end of his speech and of his dayes. *Atheisme.*

2 He feared rather Atheisme then Papisme in the Realme; for many hauing escaped out of the gulfe of superstition, are now too farre plunged and swallowed vp of prophanesse, thinking ei-

ther that there is no God, or else that he is not so feareful and mercifull as his threatnings and promises commend him to be.

Calling.

1 A Certaine man afflicted in minde, began through the temptation of Sathan, to mislike his calling, and changed it, afterward he thought this calling and that calling to be vnlawfull, and so was almost brought to mislike all. He felt on a time a great paine in his legge, and being desirous to go from his bed to his table for a booke, he could not, his legge remaining sore; Then remembring that it was sayd in the scripture, if thy foote offend thee cut it off; he straight way laying his legge on a block, and taking a hatchet in his hand, stroake off his legge, not feeling paine, the veynes being so torne, he could not but bleede to death, howbeit he dyed very penitently, so dangerous a pollicie, and so perilous a temptation is it, to leaue our callings as things vnlawfull.

2 A godly Gentlewoman sayd, that euen in her ordinarie labor, she tasted oft of as heauenly meditations, as if all things ordinarie layd aside she had giuen her whole mind to attend vpon the spirit of God, in quietnes of studie. She also sayd, that we are like children, who neede not once to be bid to aske things necessarie, but twise to be thankefull for mercies receiued.

3 As in mariage, though the parties met in the flesh, without any sanctified meanes, to assure themselues to bee ioyned of the Lord: yet if God afterward giue them grace to liue hollly in their meeting, he sheweth that not onely their corrupt meeting is pardoned, but that now their meeting is blessed: so if entring into a calling for want of gifts and affections, wee haue no assurance at the first of a warantable calling: yet if God afterwards furnish vs with able gifts, and sanctifie vs with pure minds, he doth not only shew vs that our former sinne is pardoned, but also that he is well pleased with our calling whereunto he hath blessed vs.

4 No trouble should hinder vs in our calling, vnles it be in mere godlines, for if for euery trouble, or for many troubles a man may forsake his calling, he should be out of all, for euery calling hath both lets and troubles.

5 To one that asked his aduise, whether he might auoide the

doing

doing of a thing whereunto he was called, because he felt corruption in himselfe he sayd, in auoiding societie you shall couer, but not cure your infirmities, and though you depart from men, yet you cannot goe out of your selfe.

6 Vnto one that was willing to change his seate for the corruption of the place where he dwelt, he sayd, whersoeuer he purposed to liue as a Christian, the Crosse would follow him: because that Christ would follow him, and because on the earth are some good men, and some euill, but when we come to heauen, all will be good, and therefore there shall be no trouble.

7 He sayd he neuer looked for a better estate then that wherein he was, but often prepared himselfe for a worse.

8 Whensoeuer we are out of our place and calling, Sathan hath a fit occasion of temptation.

Care.

1 Where there is an immoderate care of outward things, there commonly is little care of inward good things, for if one haue inward good things, they so content the persons that haue them, that they labour not much for outward things: if they want them and desire them, the carefull seeking of them bringeth a godly neglect of outward things, 1. *Cor.* 7. 30, 31.

Censures.

1 It is a marueilous thing that many wil make more of a small infirmity in another, although that they see that the whole course of their life is truely to please God; then they make of grosse sins in themselues, notwithstanding they take no course at all in their life to please God.

Conference

1 Being desirous to speake to the profit of others, he said that he obserued such a silence in men as none could well breake into it, and often such a libertie of speech as none can take holde of to turne it to good, he obserued the cause of such silence, to be some great griefe, or some deepe meditation occupying the mind, or some deadnes of spirit, or some worldly shame, or some desire to speake, and the Lord staying the speech, or the careles̄nes in them that should heare it, in that they doe not desire it: The remedie against this is either in humilitie to aske some question, or to speake somewhat, and not to giue place to such deadnes.

2 In the most abrupt and disordered speeches of men, hee thought God disposed them for his profite, and though presently

reason could prompt no reason, why they should speake so, yet long after it would, for he was much affected with the fact of Iosias, who would not bee moued with the speech of wicked Pharaoh, but entring battell was slaine: whereupon hee would say, that no man was so good, but the Lord would sometime let him fall into some euill, for his further humbling, and no man so euill, but the Lord did conuey goodnes into him at sometimes, to make his condemnation the greater.

Conscience afflicted.

1 A certaine man some yeares afflicted in conscience, sayd, his continuall agonies were as great as the paines of a man readie to dye, and that he felt so small comfort in Gods countenance, that he would willingly haue suffered his bodie to haue liued in burning fyer vntill the appearing of Christ, so he might then be assured of Gods fauor towards him, yea his greatest comfort was this, that though he should be in hell, yet he hoped therein of Gods fauour to haue his torments mittigated with them that suffer least. In all which troubles notwithstanding no world of reward, no terror of tyrannie, could cause him willingly to do the least thing displeasing to God; whome when the Lord released, he would comfort himselfe in Christ, saying, that the diuell would take the aduantage of his sorrow, to make him vnthankefull in good things.

2 We are either as a prince or as a peasant, either most mightie aboue all princes, or most vile amoug the sonnes of men. If all the monarchies in the world withstood vs, our owne conscience comforting vs, we ruled aboue all. If the vilest vassall in the world rise against vs, our owne hart condemning vs, we seeme to be most miserable of all.

3 He sayd, howsoeuer men might deale with outward matters, yet when griefes and fancies grew in the mind and greeued it, nothing could surely cure them but only the word of God.

4 Hauing to deale with diuers humbled consciences, hee would mislike them that would not abide to tarry the Lords leysure, but they must needes be helped at once; and by and by, as soone as they heard him speake (of whome they had receiued a good report and opinion) they would then thinke farre worse of him then euer before, for besides that he that beleeueth, maketh

not

not haſt: This is a comming rather as it were to a Magitian (who by an incantation of words makes ſillie ſoules looke for health) then to the miniſter of God, whoſe words being moſt Angelicall comfort not vntill, and ſomuch as it pleaſeth the Lord to giue a bleſſing vnto them, which ſometime he doth denie, becauſe we come to them with too great an opinion of them: as though they were wiſe men, not vnto ſuch as vſing their meanes, yet do looke and ſtay for our comfort wholie from God himſelfe.

5. Being asked how in the examining of our conſcience for ſinne, we ſhould finde out the ſpeciall ſinne, he ſayd, that could not ſo well be done; for who doth vnderſtand the errors of his life? but by oft examining of our ſelues, by acquainting of our ſelues with our owne eſtate, by earneſt prayer that God would reueale vs the ſinne, by oft hearing and reading the worde, by marking the moſt checkes of our conſciences, and reproches of our enemies, we might be led to the neereſt ſight of them.

6. Vnto one afflicted in minde he gaue this comfort: firſt, if you haue knowledge be thankful for it, and deſire the Lord to giue you faith: if you haue faith, which vndoubtedly you may haue, though not rightly diſcerning your ſelfe, you preſently perceiue it not: you muſt waite on the Lord for feeling of it: for many times hee exerciſeth faith with temptations, before hee ſends feeling: And though it may be you ſhall tarrie the Lords leiſure long, yet ſurely hee will giue it you in time: In the meane time aſſure your ſelfe, it is eaſie for euery one in glorious feelings, and ioies vnſpeakeable to beleeue: but when a man feeling no ſenſible comfort in the Lord, can notwithſtanding beleeue in the Lord, and by faith waite on him, this mans faith is moſt great.

7. He gaue this aduiſe to one againſt the deadnes of the mind that ouertaketh the godly: firſt, ſearch the cauſe, whether it be for ſome euill thing done, or for ſome good thing not done, for leauing ſome meane of ſaluation vnuſed, whether for ſome ſinne ſeene, but not repented of, or ſome ſinne repented of, but not ſoundly, or for vnthankfulnes. Secondly, vſe the remedie, pleaſe not your ſelfe in it, but rouſe vp your ſelfe as from a ſlumber, which willingly you would ſhake off from you: call to mind the ſpecial and greateſt mercy of God, vſe the meanes. Thirdly, in the

meanes

meanes offer thy selfe vnto God, waiting humbly, and patiently for the time of deliuerance, neither esteeming too much or too little of thy affliction.

8 When one was troubled in mind he gaue him this comfortable note: that although it came to passe, that after some trauaile in the new birth, Gods graces were not so sweete, and our sins not so sowre & grieuous vnto vs, as they were at our first entrance into regeneration; but we are now weaker in lesse assaults, hauing afore been stronger in greater temptations: we are not to despaire, but to consider from whence this gracious progresse did come, namely of God, and not of our selues, who shewed himselfe more fauourable in the beginning, both because he would not discourage vs, newly comming vnto him, and for that we forsaking our selues, with a godly suspecting of our weakenes in the least temptations, might flie vnto Gods helpe by prayer, who in wisedome can hide himselfe vnder a cloude, partly for that he will looke to see some triall of strength at our hands, comming to some age in new birth; partly for that now wee lesse forsake or suspect our selues, no not in great temptations, and so presumptuously trusting to our strength, and staying our selues with our owne staffe, we do not call to God for helpe; and not calling, doe not obtaine; and not obtaining helpe, wee take the foyle in the conflict: the Lord may make knowne vnto vs, that notwithstanding our proceeding in Christianity, wee are still but men, and God alone is God.

9 Hee sayd to one troubled in minde, for a secret and small sinne, I doe not so much feare this sinne in you, as the pollicie of Sathan by it, either in that he will not sticke to shew you the lesse sinnes, and hide from you the greater, or else by the quicke sight of your secret and small sinnes, to cast vpon you an open and grosse sinne of vaineglory and priuie pride.

10 Afflicted consciences must not dispute too much against themselues, for their owne actions, for that being displeased with their owne persons, they cannot bee pleased with their owne doings.

11 Hee told mee in loue, this obseruation and experience, when any came with a troubled conscience for sinne, wisely to

discerne whether they be meanely grieued with a generall sight of their sinne, or whether they be extreamely throwen downe, with the burthen of particular sinnes: if so they bee, then it is good at the first to shew that no sinne is so great, but in Christ it is pardonable, and that there is mercie with God that he might be feared: so on the other side shewing the mercie to come from God, but so as they are nothing fit to receiue mercie, vnlesse they feele their particular and pricking sinnes. But if their sorrow be more confessed in generall things, then it is good to humble them more and more, to giue them a terror of Gods iustice for particular sinnes, for experience doth teach, that this is the best way to obtain sound comfort, both to see sinne, and to bee humbled to see sinne, because often, men will more readily acknowledge greater sinnes they haue been in, then that lesse sinne they presently lie in to be humbled, that being throughly throwen downe, we may directly seeke Christ, and keepe no stay, vntill we haue found comfort in him, who then is most ready to free vs from our sinne, and to comfort vs with his spirit, when we are most cast downe with our sinnes, and most feare them.

12 If the health of body be such a thing, as is rather with comfort inioyed, then in words to be expressed, how great is the peace of conscience and ioy in the holy Ghost, which may be tasted but cannot be vttered?

13 There are some which haue peace neither with God, nor with themselues, as desperate heretikes: some haue peace with themselues but not with God, as secure sinners: some haue peace both with God and with themselues, as repentant Christians.

14 We must learne to pittie them that are cast down in griefe of spirit, though they be also pettish; for it is an easie matter when one seemeth much to bee quiet with God, to bee in peace with men, who often hinder our quietnes with God. Againe, wee little know how great their desire is to feele peace, which when they cannot feele, presently they are made impatient: and yet see this was in Dauid the man of God, who found in himselfe this diuersitie of affections, which we so much wonder at, and speake of in the children of God in our dayes, he deuides himselfe as it were into two parts, *Psalm.* 43. 5. hee thought himselfe sometime very

strong

ſtrong in God, againe at another time ſo caſt down, that he could on no ſide lay hold on any comfort in the world, yet more then that, he was tumultuous and fretting within himſelfe; and therefore learne this, thou that art vnmercifull to ſtay thy impatiencie, behold this thou that art afflicted, to ſtay thy griefe, and ſay not, oh, Dauid indeede was humbled, but I find another qualitie in my ſelfe; beſides I am pettiſh, I am vncomfortable and vnquiet with them, with whom I liue; for Dauid was both impatient and pettiſh. Here alſo learne of Dauid for thy mind to waite on God, for faith deliuereth both from griefe and anger, and cauſeth comfortable waiting, and not to make too much haſt, but to poſſeſſe our ſoules in patience, vntill GOD performe his promiſes vnto vs.

15 It is an vſuall temptation to afflicted conſciences to perſwade them after ſome free deliuerance that they are not to looke to be deliuered again, becauſe as the Lord hath bin very liberal, ſo we muſt not weary & make tedious his bountifull dealings with vs, but wee muſt know that the gifts of God are without repentance, and the Lord hath manifold deliuerances in ſtore, which is as impoſſible by vſe and often receiuing to waſte, as it is the Lord himſelfe ſhould be deceiued: hee will ſurely make an ende of his owne worke in vs, and that for his owne glory, which as he hath appointed to be endleſſe in our deliuerance, ſo the meanes thereunto are alſo endles: and therfore yet and againe, we are to learne againſt our vnbeleefe the vnmeaſurable treaſure of Gods goodnes in our ſaluation, yea when we ſeem as it were to be in a whirlepit, and to be caried with a violent griefe and gulfe of troubles, we know not whither, and are conſtrained oft to diue and plunge down (the waters of affliction running ouer our head) yet the Lord wil recouer vs, and ſet our feete in ſtedie places if we be caſt down, ſo we can but ſcraule vp againe: if we be reſiſted of Sathan, ſo we can but kicke againſt him, if we can but open our lips and accuſe his malice before the Lord, there is ſound hope of comfort to bee found of him.

Couering infirmities.

1 Gods children couer many infirmities in others vnder one good gift: the vngodly burie many good gifts in others vnder one infirmitie.

1 When

1 When hee was gainsayd in a generall truth, because the cause was not his owne, but the Lords, he would more vehemently reproue such a contempt of his ministerie, and say; well, because you bring such an open resisting to me, on whom the comfort of your saluation doth consist: I will answere you with no other argument then this, the next time you awake in the night, when there shall be none by you but God and holy Angels; and then you goe to pray to the Lord, consider my speeches in feare and trembling, if you can find comfort in your conscience (examining your selfe without hypocrisie in your bed) or doe see the Lord grant your petitions, vntill you acknowledge this to bee a sinne, to withstand boldly and openly the Preacher of God, let me beare the want of credite with you hereafter: And when you see God denieth your comforts, and refuseth your prayers, yeeld to his trueth. *Contempt of the trueth.*

1 He sayd vnto one troubled in mind, that hee should not much bee troubled in light things, but that rather in grieues we should make knowne our hearts vnto God, then deuoure them priuately, for if in carnall sorrowes we finde some ease when wee make things knowne to our faithfull and louing friends, as to our parents, or to our brethren, much more are we to thinke it an ease to our spirituall grieues, if we powre forth our grieues into the bosome of the Lord, who is most faithfull to conceale, most louing to take pitie, and most able to helpe vs in all our grieues whatsoeuer. *Confession of sinnes.*

2 He obserued that men would make knowen many sinnes and infirmities, and yet retaine one which is the most secrete, and oftentimes the most chiefe; as Moses had many reasons of his reiuersation, and yet there was one secret reason, and that the greatest, which he would not vtter: then he obserued the great mercy of the Lord, that though he might haue been displeased, especially after so long promises for his refusall, yet he rather pardoneth this one infirmitie of feare, (seeking to cure it, respecting still his manifold good things beside) then forgetting his manifold good things would presse him with this one want: and therefore after many reasons, the Lord vouchsafeth to handle very gently his priuie sore, and to salue it on this manner; Nay Moses, there is one thing

thing that thou feareſt moſt, and that is thine euill entertainement with Pharaoh, and the reuenging of his blood whome thou ſlewdeſt; but let not this ſtay thee, for they are all dead. This anſwere ſeemed to take away the greateſt argument of tergiuerſation, though it was leaſt knowen, for preſently vpon this comfort hee takes his calling in hand, wherein alſo he noted, that how fearefull ſoeuer man is in reſpect of himſelfe, yet when God inableth, and incourageth him, wee ſee he ſhall be inuincible, as Moſes againſt Pharaoh himſelfe.

Cõcupiſcence 1 One asking his aduiſe how hee might beſt auoide concupiſcence, hee ſayd to him, that a continuall examination of our ſelues by the law; a reuerent and daylie meditation of the worde; a paynfull walking in our honeſt calling; a holy ſhaming of our ſelues, and fearing of our ſelues before our friends; a continuall temperance in diet, ſleepe, and apparell; a carefull watching ouer our eyes, and other parts of our bodies; a zealous iealouſie to auoide all occaſions of perſon, time and place which might nouriſh concupiſcence; a godly frequenting of perſons, times, and places, which may breede in vs true mortification; together with an humbling of our ſelues with the ſhame of our ſinnes paſt, with the griefe of ſinnes preſent, and with feare of ſinnes to come; laſtly, a carefull vſing of faſting, prayer, and watching when neede required, (for hee ſtill excepted continuall faſting:) theſe are the meanes to mortifie concupiſcence, which being wiſely, and in ſome conuenient time vſed, with moderate exerciſe of the bodie: if they doe not preuaile, it is like that God doth call a man to the holy vſe of marriage: howbeit, it is to be obſerued, that in watching we are not to preſixe certaine ſet times, this day, or that day, but then to vſe it when God calleth vs vnto it by fit occaſion, without the which, the often vſe of theſe exerciſes will breede a want of reuerence of them.

Company. 1 He thought it not good at table, to be extraordinary either in ioy or ſorrow, vnleſſe it were for ſome ſpeciall cauſe, but rather it were conuenient priuately to a godly friend, or before the Lord to powre out our hearts, and after the example of Ioſeph to make our affections knowne as little in companie as may be.

See before Affection.

Cauſe good. 1 There is no greater enemie to a good cauſe, then he that by

euill

euill meanes doth both handle and maintaine it.

2 He sayd that men must profite by this, if hauing had good causes in hand, they haue had ill successe: because herein it pleaseth God often to denie that vnto vs iustly, which men denie vnto vs vniustly, either for that he correcteth the same sinne wherein they liue, or else that they vsed not prayer, and trusted too much in the meanes, and not in God.

HE obserued this pollicie in Sathan, that to make men despaire, he would make them argue thus: I haue no faith in this and that particular. And contrarily, to traine men to presumption, he would make men argue thus: I haue a generall hope and faith, and therefore I doubt not but my faith is sound in euery particular: both which are hurtfull. *Despaire.*

2 When we distrust of Gods promises, let vs set before vs the example of his mercies done to others, that wee may be the more assured to obtaine faith: and when we begin to presume, let vs set before vs the examples of Gods iudgements, that we may pray for humilitie.

3 Many despaire of helpe, because of their owne vnworthinesse, as though there were no hope of Gods mercie, vnlesse wee bring in our gift, and pawne in our hands to him, but this were to discredite the Lords mercies, and to bring in credite our merites, and rather to bind the Lord vnto vs, then vs vnto him: but if our sinnes be great, our redemption is greater, though our merits bee beggerly, Gods mercy is a rich mercie: if our case be not desperate, and we past hope of recouerie, our redemption should not be so plentifull, but when all seemes to goe one way, when heauen and earth, the Sunne, the Moone, and the starres goe against vs, then to ransome vs, and to make a perfect restitution, is to drawe something out of nothing; euen as in sicknes, to haue either litle danger, or in great danger, deliuerance by present meanes is nothing: but in extreme perill, when phisicke can doe nothing, and nothing maketh for vs but the graue, then to be rescued from the graue, and to receiue our life from the pit is redemption.

4 As we must think of life as being content to die, so we must think of death as being content to liue: And they are as well to *Death.*

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be liked of, that measurably feare death, as they who ioy so much at it; because they that moderately feare death, haue this in them more then the other, (which is also allowable by grace and nature) that they tremble at Gods iudgements.

2 He sayd, hee neuer durst desire to die, howsoeuer his continuall crosses did afford him small desire to liue: therefore he feared and forewarned men of these kind of wishes, because often the Lord heareth a man in iudgement, though in some mercie, and when he wisheth this or that affliction, he laieth it on him, so that after he cannot doe that good to others, which to his owne comfort he might haue done.

3 To one that sayd she feared death, he sayd, as I would haue you to thinke of life, as being content to dye, so thinke of death as you would also be content to liue, and as for the feare of death, I like as well of them that measurably feare it, as of them who so ioy at it, though I hope and like well of them also. Howbeit I see not this in those, which is in them, and which is a thing both allowed by grace and nature, that is, that they tremble at Gods iudgements; you will say, that notwithstanding you see not why you should not feare death, seeing you finde no comfort in life: to which I answer, that your life hath not been without comforts, howsoeuer things gone are soone forgotten, though your comforts were not in the full measure hoped for, and it may be that plentifull measure shall be giuen you in death. But what if you should dye in this discomfort, for my part, as I my selfe looke for no great things in my death, I would not thinke more hardly of you, neither would I wish any to iudge otherwise of Gods childe in that estate of death, for wee shall not bee iudged according to that particular instance of death, but according to our generall course of life, not according to our deed in that present, but according to the desire of our hearts euer before, and therefore we are not to mistrust Gods mercie in death, be we neuer so vncomfortable, if so be it hath been before sealed in our vocation and sanctification.

Desire. 1 He sayd God looketh to the desires, not to the deeds of his children, and if we purpose to doe good, howsoeuer we finde ignorance, what, where, and when to doe good, God wil direct vs in occasion,

occasion, place, and time; and in mercie will pardon our weakenes, though we faile in the circumstances.

1 When any told a thing that sounded to the dispraise of a man, he as not credulous in such matters, would make shew to the carnall plaintife, that he was as one not hearing, and would fence off the matter a long time by causing him to repeate often his matter. *Dispraise.*

1 Because no particular rule can be set downe how to amend excesse and defect in diet, this were the best rule generally to observe, so to feede, as that we may be made thereby more fit either to speake or heare the praises of God with more cheerefulnes and reuerence. *Diet.*

1 A naturall dreame which commeth of naturall causes easily slippeth away, but if our dreams dwel longer vpon vs, and leaue some greater impressiō in vs, they may be thought to proceed either from God or from the deuill. And by these it is good to profit, if they be fauourable, by thinking such a thing we might haue if we were not vnprepared for it: if it be contrary by thinking and forecasting, and fearing such an euill if the Lord be not merciful, because God doth often correct some sin past which we regarded not, or foreshewes some sin to come which we were not afraid of: and an euil dreame doth shew some euill in the heart, either in some sinne already committed, or in some sinne which may bee shortly committed: if the dreame be terrible, it is good to auoide al the occasions of that euil, and to giue our selues to praier, & not to giue too great credite to dreames, least they weaken faith. The best is to be neither too remisse, nor too wise in them, but to labor to profit by them, because the Lord by leauing such long impressions in vs, doth as it were call vpon our consciences not to passe them ouer without some vse. *Dreames.*

2 Being asked how one might auoyde the sinne of vncleane dreames in the night, he sayd, first it were good to auoyd all obiects and wandring thoughts in the day, and securitie of praying against it at night. If these meanes did not preuaile, we must then thinke that God calleth vs to some more earnest repentance for this or some other sinne before committed: specially wee are to beware of companie, such specially as may stirre vs vp vnto euill;

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either labouring not to come into their companie, or hauing iust occasion, to doe it with feare and with prayer: and doing this, not to tarie longer then godly occasion is offered. Being asked, why a man after sundrie and laborious reading in his calling, being desirous by meditation to apply the things read vnto himselfe, was so much interrupted, and violently, suddenly, and vnwillingly drawne into other conceits: he said, it was either want of preparing and sanctifying our hearts by prayer before we set vpon so holy an exercise, and therefore the Lorde correcteth the pride of our wits and presumption of our hearts, in being bolde to worke vpon holy matters in our owne strength: or els for that we resting vpon a generall purpose of thinking some good thing, or at least not to thinke any euill, did not fasten our minde constantly or continually vpon some particular obiect: but ranging vp and downe, as hauing some part of our affections, studies, and meditations voyd for some other matters, did not wholly and seriously set on the thing propounded to our selues. The trueth hereof may appeare hereby, for that which the heart is throughly set vpon, it is so attentive to, that it can bee present to no other thing at that instant, especially if they be hindrances to the thing taken in hand.

Dulnes. 1 He sayd, after his great ioyes conceiued of some effectuall working of God in himselfe, hee most commonly not long after fell into deadnes and dulnes, and thereby was humbled: so that vntill that he was prepared with some new grace from God, he was vnfit to receiue any new mercie at the hands of God.

2 Deadnes of the spirit is the graue of many heauenlie graces.

Doctrine. 1 Because in reading of examples we restraine duties to certaine persons, and wring our owne necke out of the yoke, or else we chiefly tye the mercies of God to them, and thinke they appertaine not to vs; it is good to learne certaine rules whereby we may know when the vse of the doctrine is generall, and when particular, which is set downe in singular examples. Three rules are to be obserued: first, if we reade of any thing in particular, we are to search whether in some other place in the Scripture, the same thing is not set down generally, that is, whether that which

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is commended, or discommended in some proper person, be not commanded or forbidden to all: if it be, then the vse of that is generall, not particular: but if it be a particular precept inioyned to some one, and no warrant found in the word of that to bee done of another; then it is a thing personal, proper to some, not general appertaining to all. The second rule is, that whersoeuer there is a generall equitie of a thing, there is a generall practise to be had, howsoeuer wee see it set downe but in particular. The third is, whersoeuer by the scope of the place there appeares a generall drift, either by some thing going before or cõming after, though the present place seemeth to bee particular, yet there is a generall vse of the doctrine to be gathered out of it.

Exercises of religion.

1 THe wicked that dare not boldly professe iniquity, redeeme times secretly to cõmit it: so though we haue the strength to professe religion publikely, yet let vs redeeme times secretly to frequent the exercises of religion.

2 As it is but a small pleasure, so long as we are in the garden, to be delighted with the smell of hearbes, vnles we gather of euery kinde some to carrie with vs, that so we may haue the benefit of the garden, though wee be farre from it. And as it is but a small comfort to bee ravished with sweete odors, so long as wee are in the Apothecaries shop, and afterward to want them: so it is but a flattering ioy, nay rather a starting ioy, no longer to bee affected with the word and religion then we are in the Church: therefore wee must gather here and there, that may worke on our affections when we be farre from the place where they grew.

3 We must vse all exercises of reading, hearing, conferring, praying, singing and meditating: but we must not tye the working of Gods spirit to any one particular.

Experience of our corruption.

1 We shall neuer be brought hungerly to seeke after Christ, vntill wee come by the last precept, to see and feele our naturall corruption, whereof wee must not onely haue knowledge, but experience also, as S. Paul had, Rom. 7. Now whereas the papists say, that this corruption is a sinne in the vnregenerate, but not in the regenerate; we say it is a sinne in both. I say a bare knowledge

hereof is not sufficient: for euen the knowledge of our corruption, is not without the corruption of a priuie pride.

Faith.

1 IT is harder to beleeue in the abundance of worldly meanes, then it is in the want of them: for they as it were, are vailes set betwixt God and vs, they stay our sight in them that it cannot pearce to God.

2 As the arme being soundly knit to the bodie, receiueth pith and strength from the bodie to resist al euill, and to draw al good things vnto it, and being but out of ioynt, and the sinewes which did knit it to the bodie being loosed, it hath no such force: so our faith being the meanes spiritually to ioyne vs vnto the Lord, we receiue strength so long as it is sound, both to resist euill and accomplish good: but if it decay, and fall as it were out of ioynt, then we cannot draw that full strength from the Lord, for out defence and strength which we were wont.

3 When one asked him, whether wee first receiued the spirit or the word to the working of faith, he sayd, wee first receiue the spirit; howbeit to feele our faith wee must necessarily receiue the word. And although the smoke in respect of vs doe first shew that there is fire hidden vnder the ashes, yet there was fire before the smoke came: so though the word first make knowne vnto vs our faith, yet sure it is that the spirit of God was giuen vs before, which wrought this mightily by the word.

4 As he that had but a dimme sight to behold the Serpent in the wildernes was healed, as well as he that saw perfectly: so hee that hath but a weake faith in the sonne of God, shall neuer haue his saluation denyed.

Familie.

1 So often as we bee asked of the welfare of our people, wife, or familie, we ought to take it as an occasion whereby God stirred vs vp to pray for them, to giue thankes for them, and to examine our owne heart what meanes both in presence and absence we haue vsed for their good.

Feeling.

1 Though a man haue knowledge, yet hee may want faith; though he haue faith, yet because many euils come betweene, feeling immediatly doth not alwaies follow, nor after feeling ioy, nor after ioy practise.

2 It is not like we can doe little good to any bodie, except we haue a feeling pitie and compassion of [illegible]

3 If any bee afflicted in minde for want of feeling, hee must distinguish betweene Gods spirit and his graces in vs: for his spirit may liue in vs when his graces are dead in vs, Psal. 51. For as by some extreame sicknes life may bee within one, yet it cannot be felt of the sicke bodie: so in some great temptation, the holie Ghost may be in vs and yet we not feele it. Howbeit, as by breathing neuer so short we discerne life, so by the actions of the spirit be it neuer so little, we may iudge of the life of God in vs.

4 Such as for want of feeling be loth to pray, must learne not to tarrie to pray till they find feeling, but offer themselues vp into the hands of Iesus Christ, & so humbling themselues before him, pray on, and continue in prayer of faith, though not of feeling.

5 Though wee feele not the spirituall ioy which wee should feele; yet let vs not bee too much cast downe; so that our conscience tell vs, that wee are readie to withdraw somewhat from our outward pleasures, for want of this inward pleasure; and that we haue not preuented or smothered out these spirituall ioyes, but are grieued that wee haue them not, and waite for the time to feele them: for of all things we must beware that wee drawe not into their stead carnall ioyes, and so driue as it were into exile the working of Gods spirit in vs by them.

6 A certaine man complaining that he was comfortlesse for want of feeling, receiueth this answere: Oh brother bee of good comfort, we hold Christ by faith, and not by feeling.

Fruites of faith.

1 One being courteously saluted and worthily commended of a gentlewoman, who said, shee heard a very good report of him: he answered her, the like haue I heard of you: but God make our after fruites of the spirit more effectuall then the former, or else we shall not answere the glorie of God and good opinion of his Saints conceiued of vs.

2 There is two workings of Gods spirit in vs: the one inferiour, which bringeth but certaine fruites of the spirit, without any speciall fruits of grace: the other superiour, and more certaine, when the spirit worketh an infallible sanctification: the first may

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otally bee darkened and fully quenched: the other hath but a particular eclipse, and in measure may bee dimmed, as it was in Dauid, Psalm. 51. but this is not finally quenched. As God made man so that he might fall, though afterwards he had mercie vpon him: so he regenerateth vs so, that we may fall, though afterwards he may raise vs vp againe, and will. And it is fearefull enough, that there may bee such particular decaies of it in vs, as to feele lesse comfort in the worde, lesse feare of sinne, lesse care of well doing, lesse zeale in praying, lesse fruites in the meanes: so that all our actions are turned to bee bitter, which were sweeter vnto vs, then any worldly increase vnto the worldly man, or honey can be to them that loue it. These are euident tokens of the sanctifying spirit, to loue good, because it is good; and to hate sinne, because it is sinne: the more wee grow in gifts, the more to hunger, the more to complaine of our vnworthines, the more to bee humbled in our selues, the more meekly to iudge of others: when wee are most quiet with all things, then to thinke our selues least quiet, and then most to feare our selues; so to feele the graces of God in vs, and yet our sense and feeling of sinne is not lessened, and to feare and quake at the first degrees and motions of sinne; not least they fully quench, but least they coole the heate of the spirit in vs, here let vs not forget to feare: for if it bee so that thou being the childe of God, canst not finally fall, yet how will this grieue thee, if thy sinne breake out to the dishonour of so louing a redeemer? or though he keepe thy sinne from flaming out, yet when thou shalt feele such a burthen in thy selfe, that thou thinkest the world cannot iudge of thy decayes, yet thou feelest lesse comfort in the word, lesse feare of sinne, lesse care of welldoing, lesse care of praying, lesse fruite in the meanes, so as all thy actions are turned to bee bitter, which sometimes were more sweete to thee, then any worldly increase could bee to the earthly man, or honey to them that loue it.

Falling into sinne.

If any doubt concerning this question, (whether the childe of God might fall often into one and the same sinne) these cautions and distinctions are to bee obserued. First, whether the partie be generally called, or specially touched: if he bee but gene-

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rally called, as all common Christians professing the Gospell, it were an easie matter to slippe ouer this examen. Secondly, if the partie bee effectually called, it is to bee inquired, whether he bee but a babe in Christ or no, or whether he bee come to some good growth in Christ: for that if he be but a nouice, he may twice fall so. Thirdly wee must obserue, if he bee now growne to some good age in Christ, whether the sin committed be a thing known vnto him or not: if he know it not to bee a sinne, he may doubtles slip into it.

2 When wee consider, how Noah, Moses, and others fell in their latter daies, and how the most excellent men have fallen, we must earnestly pray, rather that the Lord would take vs out of the world, before that our life should bring any offence to the Church, or slander to the Gospell.

Feare.

1 Be euer afraide of leauing good vndone, least the Lord suffer you to fall into the contrarie euill.

2 He thought when he had no feare nor griefe, he could not profit.

3 Beware of immoderate feares, which father hinder the certaintie of faith, then beate downe the securitie of the flesh, and which bee the readiest meanes to pull Gods wrath vpon vs, in that they bee the fruites of vnbeleefe, and such as would ouerthrow the grace of God promised, to the present danger and deliverance out of the same. The meane and middle parts is, that wee should feare and forethinke of euils to come, not as thinking that of necessitie they must fall vpon vs, as though God could neuer would not deliuer vs from them; but as they who being guilty in this one, deserueth to submit themselues to the hande of God, and acknowledge themselues seruants of Gods iustice, so we in this our that euill: yet so as we meete with the Lords mercie, who is both able and willing euen then most of all to assist and deliuer vs, when wee most feare, and through this godly feare effectually humbled vnder the hand of his mercie. For it belongeth all parents knowe then to mitigate the rigor of their correction to their children, when they see in them a milde and meeke submission of themselues, vnder the hande of their authoritie; and

yet so fearing them as gouernours, as hoping for mercie in fathers: if they haue that wisedome by so much to make their hand in correction the heauier, by how much the childe to bee beaten is the stubbornes; we must then thinke this mercifull wisedome and consideration to bee much more in the Lorde, from whose brightnes the parents haue receiued these sparkes.

Feastings. 1. In our meetings and feastings we are to look to our selues; if good speeches be vsed we must be thankfull; if euill sorowfull; if things not meerely euill, not greatly to torment our selues.

Friendship. 2. This aduise hee gaue, that it was good to discerne of them whom we much receiue into our companie, least we lose the credit of the Church conceiued of vs. For although many seeme and shew themselues to be well disposed, yet because there be so many corruptions in our nature, it is heauenly wisedome to discerne of men: wherefore is is good for vs to consider with what soundnes of iudgement, and power of true knowledge they do speake: first looke what sight they haue of inward corruptions. This humilitie teacheth true wisedome, and the sight hereof would make truly knowne Christ and him crucified. For many who haue a little confused knowledge will much be talking, but for want of this knowledge they are not so sound. Secondly, wee must see how ready they are by their soundnes of knowledge, and feeling of inward corruptions, to doe good to others with cheerefulnes, and to speake of the infirmities of others with compassion and griefe: for many for want of this sanctified knowledge, will rather bitterly and openly declaime against the infirmities of others, then either priuily admonish them or brotherly pitie them.

2. He said, the best way to haue comfort in any of our friends, was to pray for them; and that he neuer had more ioy in any, then from them whom he most prayed for, and in them most when he prayed the oftner, and vehementer for them present or absent: for this is a true token of loue, to pray for them whom we loue.

3. Though he was most louing to his friends and kindred, so long as they were not reconciled to God, yet once being wearied with one, he shut vp the matter with this sentence: It is wonderfull that diuers hearing the same word of God spoken, one should beleeue,

beleeue, and another should not beleeue: but I am rather to thanke God that I beleeue, then to search out a reason why another doth not beleeue; and as I am to be thankfull for my selfe, so am I for others.

4 Like as naturall men doe well by naturall wisedome: so wee ought much more to bee stirred vp to doe well by spirituall wisedome. And therefore it is commended for speciall wisedome in our Sauiour Christ, Ioh. 2. that hee did not commit himselfe vnto all men, because he knew what was in their hearts: so it is a speciall token of wisedome in vs, on the contrary not to commit our selues vnto all men, because wee knowe not what is in their hearts.

1 HE seeling on a time the grace of God assisting him in a thing which of himselfe he dispayred of, sayd: Oh how easie are the waies of man, whilest the Lord doth governe him, and how is he beset as with a hedge of thornes, when the Lord doth not assist him. *Grace of God.*

2 As we are careful to vse the meanes of our saluation, so must we wholly referre the blessing of the meanes, to the grace of God: neither as some doe thinke, that wee can obtaine or continue the graces of God in vs without vsing the meanes, (for that is but a dreame of fantasticall spirits) neither as the manner of some is, so to trust to the meanes, as neglecting to pray for the grace of God in them: which is but a preposterous zeale of such as are not rightly instructed in the way of their saluation.

3 It is a profitable note to obserue, when extraordinarie gifts of God be for our good, and when for our hurt. If our extraordinarie blessings driue vs more carefully to seeke to the ordinarie meanes, then it is of Gods mercie: but if they slacken our care in the ordinary meanes, and puffing vs vp with a spirituall pride, cause vs to rest in them, then they are for our further condemnation: as if God bless vs marueilously without prayer in any thing, if wee are driuen more to prayer by it, this is of God: if it cause vs to leaue prayer, it is perilous.

4 There is nothing so precious as Gods grace, which changeth the face of heauen and earth: and nothing so vile as sinne, which

which openeth hell, and staineth the earth, and shutteth vp heauen.

5 As of all gifts, the gift of Gods spirit is the deareſt, ſo the loſſe of it is moſt dangerous: for beſides that, we know how few taſte of it, & with what paine they that haue gotten it keep it, and with what hard brunts they that loſe the graces of it recouer the againe, we may coniecture the greatnes of the loſſe, by our experience in other thinges: they that haue beene in reputation for their riches, and are become bankerouts, are grieued and aſhamed; how much more then ſhould their griefe bee, who by the riches of Gods graces haue beene comfortable to themſelues, and honourable among others; and now by the decay of thoſe gifts, haue loſt both the ſweete ioy and peace in themſelues, and their credite with GOD, and in the conſcience of the godlie?

Godlines.

1 His loue euer grew to a man, as he knew the man to grow in godlines, and his loue decayed, as the graces of God decayed: firſt he was grieued, and then his loue was ſlacked.

2 As it argueth great height and willingnes to ſinne, when men fearing to ſinne in the day, redeeme, and ſteale time to ſinne in the night: ſo it ſheweth a great height and willingnes to godlines, when men being not ſufficiently contented to doe good in the day, ſtretch their well-doing euen to the night alſo: wherein they ſhew themſelues to be free from vaine glorie, that none ſeeing them, yet they doe good for the loue of God, and not for outward things.

Good workes.

3 A man may truly iudge himſelfe to be truly willing to doe any good, when he ſtriues all that he can to do it, although he can not doe it as he ſhould.

Griefe for ſinne.

4 We cannot heartily bee grieued for that ſinne in another, whereof we haue not made great conſcience in our ſelues.

5 The things that are euill and grieue vs, ſo farre as wee ſee them with griefe haue vs not.

6 This is the beſt remedie againſt ſinne: rather to be grieued that wee feele not our ſinnes pardoned with God, then that wee are knowne to be ſinners among men; and that we bee readie to ſhame our ſelues, that God may haue the glorie, acknowledging

ſhame

shame and confusion and the whole hell of temptations, to bee due vnto vs, and glorie and praise, and compassion to be only the Lords. For this is a speciall marke of the childe of God by temptations mightily humbled, if that he be ready to shame himselfe for his sinnes, to glorifie God in his mercies.

4 Seeing a woman lamenting for the sinnes of the people, he sayd vnto her, (not purposing to cause her to cease from so good an action, but admonishing her to looke to her affections) you shall well trie your heart, sayd he, if this sorrow for sinne bee first bred for your owne sinnes, and from your selfe proceede to the sinnes of others. Againe, the measure of your mourning must be agreeable, and proportionable to the sinne. Lastly, your griefe must so bee for the person, as you may bee moued rather to pitie and pray for him, then to hate and despise him.

5 That is true sorrow and griefe for sinne, which neither can by outward pleasures bee stollen away, nor by continuance of time be taken from vs, but onely in Christ.

6 Because great, naturall and worldly sorrow and ioy, will cause a man to breake his sleepe at midnight, he would trie himselfe whether sorrow for sinne, or ioy in saluation had caused him to doe the like.

7 His greatest sorrowe was, when either he spake of some good thing that was not in himselfe, and the greatest ioy hee had was in the contrary.

8 As by nature wee are long and hard to be brought to bee grieued for sinne: so being once downe, we are hard to get vp, and to rise out of our griefe againe. For two extremities attend vpon vs, the one to bee grieued and feared too little; the other, to bee grieued and feared too much: the one makes vs secure; and the other dead and dull. To meete with these two, it is good in time of ioy to thinke what iudgements haue befallen vs heretofore, what may befall vs hereafter. In time of humbling wee are to consider what mercies wee haue receiued, and what mercies are stored vp, and tarrie for vs againe: and surely, no one thing makes griefe more to waste vs, then the forgetfulnesse of Gods mercies past, and the carefulnesse of them that are to come: though mercies succeede mercies, yet the sea

of

of Gods mercies is neuer drawne drie, if wee claime hold of them by our former experience.

Hardnes of hart.

1 THe cause why mens hearts are hardned now adaies, may be this in part, because they see as great gifts of learning, tongues, and ciuill life in papists, and heretikes, as in Gods true seruants. Euen as the cause of Pharaohs obstinacie was this, that being willing to bee deceiued he would not obey the Lord, because other Sorcerers in Egypt could doe (as he thought) as great matters as Moses and Aaron.

2 To one that complained of hardnes of heart, he sayd, you must waite for comfort, and know, that you can now no more iudge of your self, then a man sleeping can iudge of things which he did waking: or a man wandring in the darke can discerne of bright colours: for as the one may while he waketh doe excellent things, and yet now neither he himselfe knoweth of them, nor any other can espie them in him: and the other may bee among flowers, and for want of light, can haue no vse of his eyes, nor pleasure in the obiect: so you haue done great good things whilest God gaue you a waking heart to put them in practise, and the light of his spirit to discerne his graces in you: though now, you haue neither the sight nor sense of them: and this is the thing which deceiueth and disquieteth many: they looke for that discerning of themselues (when in them Gods graces were more oppressed) which they had whē Gods spirit wrought in the sweetest and fullest measure in them: and because there is some intermission of ỹ worke of new birth, they think it is a flat omission in them of the spirit of God: but as it is a token of a minde too presumptuous and infatuated, in time of dead securitie, to perswade our selues still of that safetie, for hauing those graces which sometime we had; so it is a signe of a minde abiect, and too much dispayring, to think that because that we haue not euen present feeling of these ioyes, glorious and vnspeakeable which wee haue had; therefore wee neuer had them heretofore, or that wee shall neuer haue them againe hereafter.

3 Admonishing one to preuent hardnes of heart in his child, by godly and discreete correction: he sayd, that because children

incline

incline often to the sinnes of their fathers, parents correcting, should in wisedome first consider, if it were not a sinne before in themselues (which they gaue them as it were) which now they are about to correct, and finding it so, that they should bee humbled in themselues; and being humbled, proceede to correction, in prayer, in the feare of God, in wisedome, in loue, and desire of their conuersion, and in that measure as correcting their owne sinnes, after a sort in their owne children. For men begetting children without regeneration, giue a naturall propagation of their sinnes, without some speciall blessing of God: and none in regeneration begetteth any with such gifts of nature; vnles they become new borne, they haue no good thing in them.

1 Men bee more grieued for murther and adulterie, then for superstition and heresie; because these bee *peccata rationis*, the other *affectionis & actionis*: the one goeth with a priuie pride vnder colour of deuotion, the other are euer apparant and are accompanied with outward shame and confusion. *Heresie.*

2 As the Gospell first began by simple fisher men to be preached, but afterward being receiued in loue, grew to the other more learneder sort: so, for not receiuing the word in loue, but hauing our eares tickling to new doctrine, heresies and sects, beginning now amongst vs but in the simpler sort, and ignorant men of the countrey, are like to inuade the best learned. And God purposing to punish the coldnes of our age, can as wel now send an heretical spirit, not onely into the common people, but into 400. learned preachers, as he did in times past send a lying spirit in 400. prophets.

3 Euen as poligamie was not very hurtfull, so long as it was within Lamech his house, and when it prest into Abrahams familie got great strength and preuailed much. So ill opinions are then lesse hurtfull, whilest they are amongst the wicked and ignorant: but when they get fauour amongst the learned and godly, they begin to be most dangerous.

1 The heart is Gods owne part, and that which must goe to the Lord. Now as nothing might be imployed to common vses, which was sacrificed by the priests vnder the law: so the heart *Heart.*

which

which is the Lords, muſt not bee applied to any other vſe then to his ſeruice.

Haſte how it argueth vnbeleefe: and of watching and waiting.

1 Nothing more bewrayes vnbeleefe, then not to ſtay the Lordes leiſure: as contrariwiſe, watching and waiting on the Lord ſhewes faith: for thoſe haſtie and vnquiet ſpirits, when they ſee not ſpeedie redreſſe according to their expectation, they either murmur in impatiencie, or they will eaſe their griefe by ſeeking vndirect meanes. And ſure as nothing in proſperitie is a greater token of Gods fauour then to feare our ſelues: ſo in aduerſitie this is a pleaſant pledge of our patience, when wee can waite and attend on the Lord, for the time and the maner and the meaſure of our deliuerance. There be ſome principall properties of true waiting. The firſt is to waite in our ſelues: for many will not outwardly murmur, and yet inwardly they boyle and fret in themſelues: and many will abſtaine from outward impatiency, which looke to the inward eſtate of their hearts but a little. But it is good for vs to begin here: for if there bee a quietnes of the heart, there cannot be any great diſquietnes in the tongue or in the hand. The ſecond propertie is to waite on the word. Many will ſay they waite on God, & yet they are marueilous impatient, if ye charge them with impatiencie: but weigh their waiting by the word, and it will not abide the triall, it will not goe for good. Looke what faith we haue to waite on God, vnleſſe it bee taught out of the word (which is as true as God himſelfe) it is not found. Some will be content to waite on God, but it is not to haue their obedience and faith in the worde, but to obtaine ſome thing the ſooner which they deſire. But this is no true waiting, to waite rather for our owne profit, then for Gods glorie. The third propertie is, to continue in it. Euery man by nature can wait for a while, ſo he may know a certaine and definitiue time of his waiting: but to offer our obedience in waiting, and not knowe for how long or how little we ſhall waite, this is the fainting of the ſoule: for if it were determined to vs how many daies, or moneths, or houres we ſhould waite, the hope of the profit drawing neere, and of a terme drawing out, would ſuſtaine vs: but to leaue all moments, and conditions to the Lord, and to be in a continuall ſeruice

uice and expectation, this is hard for flesh and blood. Wee must learne to amend this fault, by considering how iustly the Lorde may suspend his answere, and helping of vs, for that our sinnes are not sufficiently bewailed, or our faith is not sufficiently purified, or his graces not sufficiently wrought in vs. The fourth and last propertie is, to continue waiting with a kind of vehemencie, keeping vs from faulting or fainting in our hope, though it bee long ere our sute bo answered, or our daunger be helped. To bee vehement a while, or lesse importunate long, is little worth: but to haue our affections hot, and for a good thing, and not to slake the heat in long continuance of time, and not to be made remisse or dead in the sute of our desires, though no appearance of our deliuerance appeare, is hard indeede. And here to meete with an obiection, we say vehemencie argueth faith, and vehemencie bewraieth want of faith. Faith without deferring of our desire doth breake the power of our zeale: want of faith when without all hope, we are greedie and ratenous to haue our request, or else we cast all off.

1 Some reioyce so much in the hearing of good things preached, that they forget to be humbled for their wants. Againe, other alwaies looking vpon their wants, walke not thankfully for Gods graces toward them. The meane way is the best, to reioyce in the grace of God, that we be humbled for our wants, and so to mourne for our wants, that we praise God for his graces. *Hearing of the word.*

2 Many deceiue themselues with a bare opinion of humilitie: and that this were a true tryall of humilitie, if wee would willingly suffer our selues to bee roughly of our inferiours: and if wee would patiently abide our selues to bee admonished of our faults. *Humilitie.*

2 Heathen men were humbled by their dreames, we are not humbled by the word: they that will not profit by Gods iudgements in others, shall feele them themselues. We haue no claime to Gods mercie offered in the Gospell, vntill we bee humbled by his threatning in the law.

3 We must be like children in three things chiefly: first, in respect like little babes. Secondly, in regard of innocents. Thirdly, in respect of them that are growne from childhood. First, babes s

babes are neuer quiet, except the pap bee in their mouth; or else hauing late been at it, they are well fed: so ought we still to desire to lye at the foode of our soules, and to finde vnquietnes in our soules, if we be long from it. Secondly, weaned children, though they are not without naturall corruption; yet this corruption doth rather shew it selfe by imitation, then by action: and if they doe any euill, it is rather violent then permanent. Thus should we be, not making an occupation of sinne, but occupated of sinne; not forecasting patternes of sin, but bending our minds how we may not sinne; wee are violently drawne thereunto by another, rather then voluntarily commit it our selues. Thirdly, they that grow out of childhood, doe things beseeming manhood rather then childishnes: so, though babish things both in life & doctrine become vs being babes, yet hauing past our childhood, the Lord lookes for more manly ripenes both in knowledge and in holines of life, though our perfect age bee not consummated before the resurrection. As little children, whether in teachablenes to good, or reformablenes from sinne, are either wonne by a faire word, or allured by a trifling benefit, or awed by a checke, or feared by a frowning look, or stilled by seeing another beaten before them, or else quieted by the rod: so if we be children, either the promises of God must affect vs, or the mercies of God must allure vs, or his threatnings in his worde must awe vs, or his angrie countenance must feare vs, or his correcting of others must humble vs; or else the corrections of God vpon our selues, must pul vs down: but as those children are of most liberall and ingenious nature, who are rather allured with faire words, then driuen to dutie with the rod; so they are most gracious, which are most broken with the conscience of their vnkindnes, more prouoked by the promises of God, then by all the curses, thundrings and threatnings of the law: but they that are affected with neither, degenerate as yet from the affections of children.

Hypocrisie. I obserued some who outwardly liued an honest and ciuill life, yet lying hypocritically in some sinne, were constrained in death, or before, to vtter it to their shame. Which kinde of iudgements are most necessarie, that God might shew himselfe to bee God, and his threatnings to bee true, that the wicked might lesse

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reioyce in their exceeding impietie, and that Gods children might be raised from their securitie.

Iudgement.

1 IN our most earnest matters wee must bee zealous ouer our owne heart, and then especially examine and call to account our affections: because that in such a case there is either some speciall worke of God, or else it is some notable worke of the flesh, or of Satan. And whereas it is a common pedagogie of the soule, that in all things wee had neede to aske the gouernment of God by his word and spirit, in this a man knoweth what he is, but not what he shall be, in this or that action: when we cannot gage the depth of our heart, wee must impute it to want of prayer, and the not trauailing with our heart how to doe the things in wisedome.

2 Though all exercises of pure religion purely vsed, do strengthen iudgement and whet vp affections, yet reading, hearing and conferring, doe most strengthen iudgement, and in part whet on affections. But praying, singing, and meditation doe most chiefly whet vp affection, but in part strengthen iudgement and vnderstanding.

3 Being desired to giue his iudgement of a weightie matter he answered: Sir, neither am I able to speake, nor you to heare: for that we haue not prayed, indeede I may talke, and you answer as naturall men; but we are not now prepared to conferre as the children of God.

4 He fatherly exhorted men to labour for increase of iudgement: first by reason, then by example: by reason thus, without soundnes of iudgement, it is a more difficult trauailing for the childe of God with his owne heart to any fruite. Againe, not being stayed in iudgement, one shall be troubled to commit and afraide to doe many things, which indeed he might lawfully and comfortably doe if hee had knowledge. Thirdly, wee shall not without good knowledge satisfie our godly desire in perswading or dissuading any, for that wee cannot doe so assuredly, substantially and effectually as we ought and would doe. By example he exhorted men to consider of the Prophet Dauid in his Psal. 119.

he prayeth for knowledge, hauing no one thing oftner then this, *Teach me O Lord thy statutes, &c.*

Soundnes. 1 The more one tasteth of heauenly things, the lesse is his ioy in earthly things: the more one feeleth earthly things pleasant, the lesse ioy can he haue in heauenly.

Knowledge. 1 THere are many who haue a general knowledge of the truth, but when it comes to particular practise, they are hindred with profits, pleasures, and selfeloue.

2 They whose knowledge is in swelling words, and painted eloquence of humane wisedome, being but a doctrine of the letter, in their death they are as if they knew nothing of Christ crucified: and whereof comes it, that there is so much preaching, and so little learning? but because men preach and delight to heare plausible nouelties, to please the eare rather then the simple power of the worde to pearce the heart: they take the bone, and refuse the marrow: they are content with the shell, but want the kernell: and not onely the law killeth, but also the Gospell: that is, the letter of the Gospel being ministred without the spirit. Ask the wounded conscience, what comfort it is to heare that Christ dyed for our sinnes: nay aske if this gall not as much as the law it selfe, so long as it is rather conceiued by reason, then receiued by faith.

3 He sayd, how after he knew God, he desired by prayer two things principally: the one, that he might loue the Saints: the other, that hee might willingly and profitably beholde the iudgements of God in others: which as God in mercie had graunted him, so he confessed this fruite thereof, that vnlesse he had seene such iudgements, he should haue fallen into many troubles, which now through Gods grace he had escaped, by seeing and hearing the causes of these miseries in others. For when he saw how God dealt with others, he searched his owne heart, whether he had bin or was such a man: he perswaded himselfe he might bee such a one hereafter, and therefore he repented before Gods iudgements came on him: if euer hee had done the like, by prayer and good meanes he was made more carefull for falling into it hereafter.

1 THe loue of the creatures hindereth vs in good things, but the vse of them furthereth vs therein. Gods children looke to the spirituall vse of those things, which the worldlings vse carnally. *Loue of the creatures.*

2 Sometime good outward gifts hurt the beholders, when they hurt not the possessors: as we may see in the beautie of Sara and Ioseph: which thing ought to humble vs in the desire of outward things, and to make vs thankfull for a mediocritie.

3 Then we haue a sure testimony of our loue to good things, and of our hatred to euill, when no punishment nor reward can either driue vs from good, or draw vs vnto euill.

4 He sayd, that if he had once seene any effectuall worke of Gods spirit in any man, he could neuer but hope well of him. If graces decayed, first he was grieued, and then his loue decreased in him.

1 A Great cause of madnes is impatiencie of minde, or els the sudden wrath of God vpon a man for doing something against his conscience. *Madnes.*

1 One may know whether his wife bee brought vnto him of the Lord by these three notes. First, if there bee any agreeing or proportionable liking each of other, & that in the gifts of ỹ mind, concerning their generall calling, as zeale, faith, godlines; and also concerning particular calling. Secondly, if they being thus consonant doe vse good meanes, as the word, prayer, and consent of parents in their contracts, and then the good order of ỹ church in their meetings, and if they vse no charmes, nor vnhoneſt or vnlawfull meanes. Thirdly, that their hearts be sincerely affected to Gods holy ordinance, so that first they respect this end, to haue a helper to Gods kingdome, when each of them hath sayd in their soules, I will seeke out one in whom I may see mine owne image of faith, loue, holinesse, &c. that will helpe me to Gods kingdome. Againe, when they doe not marrie for riches, beautie, or such like outward things: but when they desire mutually to doe the duties which they owe one vnto another. Besides, they must haue a desire to hasten the kingdome of Christ, by fulfilling *Matrimony.*

so much as in them lieth the number of the elect: and vsing it as a remedie against incontinencie. And so we see condemned here all marrying of young men with old women, when there can be no hope of procreation.

2 Vnto a gentlewoman that was afraide that her good will was suspected to her husband, being farre from her, in that he receiued not the letters she sent him, he sayd: If your conscience did excuse you, he could not condemne you, and God will make knowne your heart vnto him: if your own heart condemne you, then can he not excuse you, no not although he thought very well of you.

3 As a louing husband will not take away his loue from his wife for some particular wants, so long as she keepeth her loue wholly and truly vnto him: so the Lord will not cast off his louing kindnes to vs for speciall wants, or frailtie in particular commandements, so long as we generally labour to please him.

4 When one asked him concerning marriage, whether it were good to marrie; seeing sometimes when concupiscence pricked him, he was moued to it, and some other time when he felt no such thing, he thought he might abstaine from it. He answered, many come hastily into that calling, not vsing the meanes of trying their estate throughly before; as namely, whether they by prayer, fasting, and auoyding all occasions of concupiscence, haue the gift of chastitie or no? Many vse some of the meanes, and not all: many vse all the meanes, but a small time: therefore it is good to vse first the meanes, not part of them, but al of them; not for a while, but long, and attend vpon the Lords ordinance. If so bee that all these things will not preuaile, waite when the Lord shall giue iust occasion of vsing that estate, to his glorie and our comfort.

5 He thought it to be a good ceremonie for the father to giue his daughter in mariage before the congregation, if she either be a virgin or a yong widow, to shew that she made not her owne match, but that she made it by her fathers consent. And being asked how it should bee if the father were dead, he sayd then he would not haue the mother to doe it, in the congrega-

tion,

tion, but thought it good for the father in his testament, wisely to appoynt some vicegerent to doe his dutie. If any man doe this rather at the appoyntment of the yong parties, then at the appoyntment of the parents, it is an abuse. Now that there must bee in all lawfull contracts the consent of parents, he sayd, first children are a part of mens goods, as in Iob. 1. it appeareth in that Satan having commission to set on the goods of Iob, did sease on the children of Iob. Secondly, if in the law a damsell might not performe her vow vnto the Lorde, her father misliking it: then much lesse, as it is probable, may a damsell performe promise to a man, her father misliking it.

6 He sayd he could not away with such as would marrie too soone after they had buried their wiues, but that it were better for abstaining a time, to shew themselues humbled vnderneath the hand of God in that crosse: and to testifie that it was no light loue vnto the parties whom they loued in the Lord. For besides that, it is almost vnnaturall, to get another bodie in bed, before the former be rotten in the graue: it is a thing of euill report impugning common honestie, in that it may offer offence vnto the friends of the parties departed, and giue occasion to thinke that their loue was but light, being so soone forgotten, as also for that it may giue occasion of iealousie to the parties to be married and to their friends, in that they may feare that their loue will bee as light and little to them, as it was to the other before. And although any set time for diuers circumstances cannot bee prescribed, yet vsually a yeere were but sufficient for this purpose of abstinence.

Meditation.

1 Meditation is the very life and strength of reading, hearing, prayer and Sacraments, without which they are made weake and vnprofitable vnto vs.

2 Meditation is that exercise of the minde, whereby we calling to our remembrance that which wee knowe, doe further debate of it, and applie it to our selues, that wee might haue some vse of it in our practise.

3 In meditation two parts of the soule are occupied, in
- Remembring some thing heard or read.
- Gathering some other thing vpon that which is remembred, as namely, in finding out the
  - Causes.
  - Fruites.
  - Properties.

4 The worke wrought in the affection is this, that they are framed either to loue or hatred, hope or feare, ioy or sorrow, according to the diuersitie of the thing which the reasonable part hath seriously considered of. For example, a man then meditateth on the word, when he so remembreth it and museth on it, that he goeth from poynt to poynt, applying generally some things vnto himselfe, and wisely examining how the case stands betwixt the Lord and him in those things, whereby he seeing what is like to follow vpon it, hath his heart stirred vp to put some thing in practise.

5 In hearing of the worde with others, and reading of it by our selues, wherein we think we haue to deale with men, because those are but outward things, many men will carrie themselues cheerefully: but there is nothing more tedious vnto vs, (without Gods speciall assistance) then by meditation to call our selues to account before Gods iudgement seate for that which wee haue heard, and to deale with our hearts in good earnest for the doing or not doing of the things wee haue learned: and without hypocrisie to lay our hearts naked before God, accusing our selues when we come short of any thing, praying also for grace therein, confessing our sinnes that wee haue been rebuked of, and craving forgiuenes: acknowledging his mercie where we haue receiued any thing, and begging for the continuance of it: and so to depart away either more humbled in our selues, to auoide sin more carefully, or comforted in the Lord to goe on forward in well doing, more cheerefully.

6 A great companie of men, and euen many professors haue an euill opinion of meditation, because (hauing purposed to passe their time in mirth) they feare if they should deale thus straightly with

with themselues, least it would make them melancholike and heauie: vpon which occasion, they will not so much as abide to bee alone, nay in the companie of graue and sober men: and to keepe them from this, some of great place are content to maintaine letters, &c. But if we will consider the profits which come to those who vse meditation, and the hurts which fall on them who vse it not, we shall be easily perswaded to imbrace it.

Commodities of meditation, and hurts of the want thereof.

If wee meditate of those generall rules which wee haue heard out of the word, wee shall many times see more cleerely into the trueth of it, then he that preacheth, or at least more then he expressed vnto vs. For by the spirit of God wee shall be taught to applie it more particularly to our selues, then he did or could do, because we are most priuie to our owne estate.

7 Those that much meditate, become thereby the godliest men, and most profitable to themselues and others: because meditation so increaseth knowledge in vs, as that it especially breedeth good affections, and quickneth them most, being begun in vs, and by our affections wee are carried to practise goodnesse in our selues.

8 Contrariwise, they which vse not meditation, cannot attaine to that knowledge which otherwise they might haue. For wee see that a scholler of a most excellent wit, cannot attaine to great learning, if hee meditate not of the things read vnto him: how much lesse can we which are dull and blind, concerning spirituall things.

9 Furthermore, the knowledge which one gets, whilest it swimmes in the braine, and is not setled in the affections by meditation, is but a vanishing knowledge. For if persecution befall vs, or if heretikes trie vs with subtill arguments, or if Satan tempt vs, we shall be shaken from our former knowledge. But contrariwise, a setled perswasion of the heart, is hardly or not at all ouercome.

10 Those who omit meditation, haue their knowledge for the

the most part grounded vpon other mens sayings and writings, and they bring themselues into this bondage, to beleeue all to be true that their writer saith, because they haue not examined it.

11 Want of meditation destroyeth the memorie, and causeth men to trust altogether to their bookes: so as if they haue time sufficient and store of bookes, they are able to speake with great admiration of the hearers, and yet of the same matters can scarse speake to a priuate man tolerably to his edification and comfort, because he hath but spoken it out of the booke, and not laboured to make it his owne by meditation, that thereby hee might finde out how to applie it to his owne vse, and the benefit of others. Want of meditation takes away the vse of knowledge.

Rules for meditation.

12 First: Let the word bee the obiect, and beware of mingling it with mens deuises: Psal. 1. 2. 26. 119. 99. Secondly: Heare, reade, and conferre much with reuerence and diligence, else our meditation may be erronious: Psalm. 119. 99. The Prophet was wiser then his teachers: therefore he had instructions and conference before his meditation. Iosuah, and Timothie were commanded to reade before, and then to meditate.

13 Meditate but of one thing at once, and at one time, according to the prouerbe: *Hoc age.*

14 Though hee who is come to strength of meditation, can make his vse of all places and companies: yet euen these, and much more other, not growne to such ripenes, must be carefull to chuse time and place, and to sequester themselues from all lets, that might carrie them away, when they will giue themselues to earnest meditation, as Iob did, who whilest his sonnes were banquetting, kept himselfe apart. And they are to vse fasting, that they may bring themselues into the presence of God, and see into the depth of their owne corruptions.

15 In meditating of a poynt, wee must first trauaile with our iudgement and affections, before wee come to make vse of it in our hearts.

16 We must know that there will neuer bee sound nor abi-

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ding fruite of medication, vntill our heart be sound and sincere, and dehorting others from sinne, looke that we doe selues haue it.

17 Before and in all wee must pray that the spirit may bee giuen vs; that we neither vade nor detract, that wee goe not too farre, nor come not too short.

18 Wee must euer bee mindfull to bee thankfull vnto God, when he blesseth vs in our meditation, else we shall be buffeted in our next meditation.

19 Being often troubled suddenly in his deepest meditations with distractions of minde, hee tried whether they were of God or not in this manner: if they did either bring some euill thing past into his minde to humble him, or some good thing to comfort him and make him thankfull; or if they did instruct him in any thing to come, stirring an admonition in him to be circumspect, then he took them to be of God: but if they drew his mind from the things present, to roue and wander after other matters, he presently suspected it, and fell to prayer, to bee established in his present calling, from whence his owne corruptions and Satan went about to leade him.

20 He had often in his publike ministerie and priuate conference, a sudden failing in memorie, so as by no meanes he could recouer himselfe in those things he purposed to speake: in which case he vsed this remedie, presently to groane in his heart, and to humble his soule vnderneath the holy hand of God, not busily to stand troubling and tossing his memorie, because he knew and had often proued, that this was the best way to driue away this euill.

21 To reade and not to medicate, is vnfruitfull: to meditate and not to reade, is dangerous for errors: to reade and meditate without prayer, is hurtfull.

22 The cause why our medications & prayers are no stronger in the night, is because we lay vp not with meditation the examination of our hearts vpon our beds: which if we did in some measure it would keepe vs from drowsines, and want of reuerence in our prayers; as well as worldly men are kept waking, by thinking on worldly matters. Here wee are taught by Dauids example, when we want the more solemnie and best meanes, to make a supply

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by often and sincere vsing of such priuate meanes as we can.

Ministrie, ministers.

1 We must neuer be so moued at the reproches of enemies, as at the non profiting of friends: that is, such as bee, or ought to bee the ioy, crowne, and glorie of our ministerie, for whom wee haue prayed, and with whom wee haue trauailed for their saluation. For as these men alone giue all the credit to our ministerie in weldoing, so they doe farre more discredit it by euill doing, then all others at whose hands we looke for no such things. And for this cause we may not bee so moued to see the common sort of people offend, because what marueile is it if they faile in duties, when others which are continually taught, doe so often slip and fall?

2 Ministers should most frequent those places, where God hath made their ministerie most fruitfull: they should herein bee like the couetous mã, that where they haue once found the sweetnes of gaining of soules, thither they should bee most desirous to resort.

3 Hee feared much the prepostrous zeale and hastie running of young men into the Ministerie, because as iudgement, so also stayednes, and moderation, vse, experience, grauitie in ordering affections, and the hauing some masterie ouer corruption, was needfull in him that should teach others. And hee obserued the extreamie in our age, so bee contrarie to that in the first age, wherein men being but slenderly brought vp, it was very long ere they were vsed in the Church: but now education being bettered, they are too soone imployed. Too hastie a triall must not bee made of mens gifts to their hurt that vse them, and that haue the vse of them.

Mirth.

1 When a gentlewomen asked him if hee were not sometimes merrie. Yes, sayth he, we are often merrie, and sometimes we are afraide of our mirth.

Mercie.

1 The way to see the length, depth, bredth and height of Gods mercies, is first with shame and sorrow to see the length, &c. of our owne sinnes.

Memorie.

1 The best art of memorie, is to be humbled at Gods threatning, and comforted at his promises: for sure it is, that exceeding griefes or exceeding ioyes, leaue great impressions in vs.

2 The

2 The best art of Logicke is no reason *Ergo* vnto so, out of that saying of Paul; *There is no temptation hath ouertaken you, but is hath ouertaken others.* And to say thus, There hath no temptation ouertaken others, but the same may ouertake vs. This will teach vs to speake charitably and profitably of other mens infirmities.

1 GOdly men are not in daunger of grosse wicked women: wherefore we must haue a greater carefulnes of our selues, when we are in companie of such as professe godlines. And so in all euils beware of secret and colourable occasions of euill, wherein some make a shew of good, being guilte of great offences. *Occasions of euill.*

PAtience then possesseth the soule, when soeuer all our outward wants are supplied by patience. *Patience.*

2 There are many who haue set a presse on their hearts, and purposed to exempt themselues from all griefe: others eate vp their hearts with griefe, as the flesh of the bodie is eaten vp with a corrosiue, and so make themselues dull stones, rather then feeling members: the meane is not to bee too quiet, as without all griefe; or to be vnquiet too much, as being without a God. For the first, it is marueilous, that Satan in times past being made knowne, only by colours, by a flaming breath, by a hollow voyce, by hornes and clawes, and such sensible things, was much more feared, then now by the clearer light of the word being described, to bee a spirituall and more secret aduersarie, felt before he be seene, at hand before we be aware of him, and bold to set vpon the best euen in their best estate; and yet is lesse feared then before he was. For the second, it is marueilous he should be too much feared, seeing he hath but a deriued power, and therefore a limited power; and therefore a power least to be feared. If wee feare him too little, he makes account of vs without taking any great paines: if too much, he is the prouder and bolder to take some paines about vs.

1 They are not to be pitied in their griefe, which sorrow not with some griefe for their sinnes. *Pitie.*

1 We

Poverty.

1 Wee often want outward things, because we esteeme no more of inward graces.

2 It is the policie of Satan to lay before vs the great benefits which we want, to cause vs to murmur for them, and to disgrace the present benefits which we haue, least we should be thankfull. We must not desire to come out of the fire of affliction, vntill the Lord thereby haue purified vs as fine gold for his owne vse: but still thinke that the continuing of the crosse, is the continuing of scouring away some corruption.

3 The Lord oftentimes giueth his children no other riches, but his promise made vnto them, which they must wholy depend vpon, vntill the Lord seeing them readie for the thing in the testament bequeathed vnto them, shall in wisedome giue them their legacies.

4 The Lord will haue vs to begin with good things, though our beginnings be small: the diuell contrary. In euill things God would haue vs feare the very first beginnings: the diuell contrarie.

Preaching.

1 It is to be feared, that by reason of our long peace and ease, mens teaching will become glassie, brittle and brittle: for that preaching is already growne so cold & so lukewarme, that y simple preaching of Christ doth greatly decay: and that the great peace and quietnes which men haue in themselues, shall destroy the power of godlines out of them.

2 If we preach things whereof wee are not fully perswaded, or if wee bee perswaded of them, yet if they are not found according to trueth, they will trouble our consciences afterwards.

3 He obserued that many would receiue the word of God publikely preached with reuerence, and being priuately spoken, they made no such account of it: wherein men shewed themselues not to respect the preacher of God and his word, but some other thing. And that some men (which was a foule fault, and worthie publike reprehension) would heare a man willingly in the Church, and gainsay his doctrine at home. Wherein they bewrayed, rather that they heard for solemnitie of place, more then for any deuotion.

4 In denouncing the iudgements of God, either priuately to one,

one, or publikely to many, the Minister of Christ still ought earnestly and inwardly to be moued to pray, that that euill which the Lord foreshewed them by the word to fall on such sinners, might be turned away: so farre must they be from speaking in wrath.

5 Some preachers doe much inueigh against the bodie, crying out that it is the enemie of the soule: when notwithstanding wee are rather to nourish the bodie as the friend of the soule, for the exercise of repentance, and mortification, and sanctification: and on the contrary, the soule is the enemie to the bodie in vsing it to sinne, for that there is neuer any corrupt action in the bodie, but there hath been first a corrupt motion and sinfull affection in the soule.

6 He was alwaies desirous to heare in the place of publike reading, praying and preaching, euen of conscience to Gods ordinance, were the preacher neuer so meane. For if he spake of iudgement, hee either increased (as hee sayd) or confirmed his knowledge. If the speaker had great wants, euen those wants did humble him, and make him to meditate inwardly of that truth whereof the preacher failed: in so much that sometimes hearing the wants, and then meditating of the trueth, he could as well be enabled to preach againe of that text, as if hee had read some Commentarie.

1 We cannot be rich in the graces of God, so long as we re- *Prayer.*
sort to Christ by feruent prayer.

2 If you wil aske any blessing at Gods hands, begin with ob-
uning his fauour: Psal. 4. If you would auoid any crosse, begin first with repenting and craning pardon for thy sinne. Psal. 32.

3 He in all things would aske counsell of God by his word and prayer, thinking he could neuer well doe good to others, vnles he had also first done well to his owne soule. And he obserued, that taking in hand things more suddenly, he either was crossed in the doing of them, or if he had any present fruite, yet he saw it was not an abiding and remaining fruite.

4 It is good to vse euery night as soone as wee awake some exercise of prayer or meditation, and to preuent the morning and euening watch in thinking on the word.

5 He compounded with himselfe three times a day to pray

for

for those things which he preached, vsing also daily three portions of Psal. 119.

6 They pray not altogether of fashion, who see their infirmitie in praying, and are grieued for it: and they that in deede doe pray onely of fashion, doe not see it: and this imperfection doth not so much displease the Lord, as the griefe in vs for our imperfection doth please him. And though it come to passe that God doe crosse a vehement prayer, and doth graunt our prayer when we pray coldly, it is not either to make vs to surcease from zeale, or to slip to coldnes in prayer, (for that is the way either to heresie or prophanenes) but to teach vs that wee must not on the one side truste too much to the meanes, as though we would tye God to our praying, and so encourage vs on the other side to vse prayer, when seeing the Lord hath heard vs praying faintly, he will surely heare vs when we pray feruently.

7 Sometimes in a good action, vsing good meanes with an vpright heart to a lawfull end, yet our prayers bee vnfruitfull and our labours want successe: then let vs remember, that in all these there were secret imperfections, and that the Lords deferring is, that wee being better prepared by humilitie to bee thankfull, he may grant our requests in richer manner and measure.

8 When one sayd to him after long conference and prayer: Sir, I haue troubled you oh my brother. Not so, sayd he, I neuer felt it by well doing, and if I may pleasure you, it is as ioyfull to me as any thing can be: for for this cause I liue.

Praise.

1 Vnto one that with many words disabled himselfe, hee sayd meeklie: O why doe you so much seeke your owne praise? for it bewrayeth a priuie corruption of nature, that by too open dispraise, desireth to stirre vp his owne praise and commendations.

Parents.

1 Seeing a godly man hauing his sonne in his armes, whom he loued tenderly, he sayd to him: Sir, there is the matter of your reioycing, God make it the matter of your thanksgiuing.

2 The Lord hath corrected the immoderate loue of parents towards their children, specially when it was grounded on nature more then on the gifts of GOD; as wee may see in Abraham, who so loued Ishmael; in Isack, who so loued Esau; and in Dauid,

Dauid, who so loued Absolon.

1 Men ought to vse all good meanes in the time of peace, and before troubles come: and yet though these outwarde things are as a vaile to hide Gods face from vs, we cannot vnderstand good things so easily in prosperitie, or if we vnderstand, we hardly haue the feeling of them: wee must therefore still vse the meanes in hope of that fruite and comfort that commeth in time of trouble, vnto which time God often reserues our greatest feeling, because it is the most needfull time of helpe. *Prosperitie and peace.*

2 And if it bee so that in our prosperitie wee haue not so vsed the meanes, yet are wee not therefore in aduersitie vtterly to dispaire of comfort, because the worde was giuen for mans helpe who needeth meanes, not to helpe God who can comfort without meanes: neither are we to bee out of heart, though our conscience tell vs that we haue vsed the meanes in some weakenes: for the Lord pardoneth our infirmities, and crowneth our sincerite in them.

3 Browne bread and the peace of the Gospell is good cheere.

4 He sayd surely that long prosperitie will breed either heresie, or securitie, or some great aduersitie: and that howsoeuer men did little feare these plentifull daies, yet when prosperitie is full and come to a repletion, there must needes follow some rupture, and the abundance of wealth must needes haue an vlcer to breake out in one place or other.

1 BEing asked how a man might reprehend, hee answered: first, looke that you haue a ground out of the word for reproouing: then looke if it stand with your calling to reproue: afterward consider if some other man might do it more profitably then you: then looke before whom you reproue, least you hinder the credit of the partie with his friends, and increase his discredit with his foes. And againe, if by all occasions of calling, person, time, and place, the Lord hath put you in this place to rebuke sin; consider you must put on your the person of the offender, that as you spare not his sinne, because of the zeale of Gods glorie, so you presse it not too farre, because of compassion to a brother: then *Rebuking or reproouing of sinne.*

looke

looke that with these, your heart be right in zeale and loue, and so call for Gods assistance before you speake, his grace in speaking, and for his blessing after your speaking, if anything be left out that might haue been profitable: please not your selfe in it, but be humbled for it, though some infirmities be in you: yet shall they not doe so much hurt, as Gods ordinance shall doe good.

2 Wee must rather winne men with a louing admonition, then gore them with a sharpe reprehension, that wee may easily worke vpon them afterward.

3 If we thinke we may speake, wee will speake too soone: if we may keepe silence, we will hold our peace too long: when we much loue the persons to whom we speake, wee slacke our zeale in rebuking of sinne: if we be zealous against sinne, we slacke our loue to the person.

4 Wee may rebuke publikely a publike offence of a priuate man on this manner: My brethren, such a sinne hath passed from this place, the guiltie neede not to be offended, the person guilty is to repent of it.

5 His manner was both in espying and reprouing of sinne, he would not alwaies more sharply reproue the greater sinne, nor more earnestly reprehend the lesser sinne: but measuring the accidents and the circumstances of the sinne, with the qualitie and degree of the sinne it selfe, he did see that some appurtinances with the sinne, did aggruate or extenuate it: so as a greater sinne, with some circumstances he thought lesse to be reprouable, and some lesser sinne with some accidents, to be more condemnable: euen as wee see that the Lord did strike with death the man that with a high hand did but gather sticks on the Sabboath, and yet punished not (that I say not cruelly) who of infirmitie did more deeply prophane the Sabboath.

6 If by admonition we may winne our faut faults, and for want of due admonition shee lose and destroy soules: and when we are admonished, we either deny the thing, or else we quarrell with the affection of the speaker, and finde many faults: for wee had much rather haue our consciences priuily touched, then our names openly dishonored: yet when wee haue chased with our owne shadow, and disputed with our owne reason, it will come

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so passe that we shall speake reuerently of him behind his back, whom we much gainsaid in words before his face: neither for all this vnpatient bearing of an admonition, must wee leaue of, or marueile too much at the little successe of this dutie: for either wee sinned in the manner of doing, or in the want of wisedome, or we would too much haue gloried in our selues, if wee had done good, or too much grieued with our selues if we had not done good, or wee did conuince iudgement generally, or not obserue the applying of things to their circumstances particularly, or we doe all without loue or without prayer, and so though wee plant and sow, God denieth the first and the latter raine to blesse our labours. Againe, wee are to comfort our selues vnder hope of time to come: for experience proueth, that at the first receiuing of an admonition most hardly, haue after most profited by it: and others receiuing an admonition very gently, haue lost the fruits of it afterward very negligently. For many curteous natures are as waxe, sooner able to receiue the impression of an admonition, but lesse able to retaine it. Againe, a more heroicall nature, is as waxe not so soone admitting the print, as surely keeping the print being made. Many notwithstanding had rather sleepe in the whole skinne of their senselesnes of sinne, and therefore giue intertainment vnto flatterers, whom for a while they loue, but afterward most grieuously hate: for when a flatterer comming to haue some bootie is denied, he will reason on this manner: Sir, I did you this good, and therefore I deserue this pleasure. Nay rather he should say; I haue not done good but euill: and therefore it is the mercie of God that I lose the wages of my sinne. For let vs learne this as a rule of our life, neuer to trust him that wil conceale a sinne in vs; nor againe to mistrust him too much that will not willingly be admonished at the first. For as a furious or frenzie braine, can by no meanes away with him that shall lay any hands vpon him, though it were for his profit: so, so long as we be in impatiencie, we shall suffer no man so speake vnto vs, though it be for our profit: but after some lightning our minde being eased, we marueile at our secure impatiencie, and are ready to shew our selues thankfull vnto him that would haue a care to draw vs out of such a sinne.

Regeneration. 1 As good natures doe not helpe of neceſſitie to regeneration: ſo euill natures cannot hinder Gods purpoſe in calling, if the meanes with his mercie and bleſſing be purely and painfully vſed.

Repentance. 1 Satan vnder the colour of repentance, bringeth many into an extreame ſadnes, and ſtrictnes in vſing the creatures of God. Againe, vnder pretence of Chriſtian libertie, and deliuering of men from extreame griefes, he allureth them to an immoderate and an vnſanctified mirth and intemperate vſe of the creatures of God: ſo blinding iudgement, hee afterward corrupteth affection.

2 One complaining vnto him for the not feeling of his corruption, which did ſometime imbolden him to ſinne, and to adde one ſinne to another, as to ſhuffle a little ſin vnder the repentance of a great ſinne, and to deferre the ſorrowing of one ſinne, vntill the more generall accompting time, when we ſhould ſorrow for more and many ſinnes, his temptation touching him on this maner: Why feareſt thou to commit this one ſinne and this little ſinne, which is as p[ar]donable by repentance as the former ſinnes, which are more in number and greater then this, ſeeing thou maiſt repent for this ſinne when thou repenteſt for them all? He made this anſwere: In ſuch a temptation, becauſe Satan is very neere, wee are to tremble vnder the hand of God, to feare our ſelues, to ſtriue in praier, and to mourne for the temptation: wherby Satan would cauſe vs after not to diſpute with it, but ſuſpecting our ſelues to bee rather readie to adde ſinne to ſinne, then to repent of any ſinne, howſoeuer Satan would blind vs with a kinde of repenting, we muſt ſtay vpon the power and helpe of God.

Reproches. 1 He ſayd, although he was ſubiect to many and grieuous reproches, yet two things did euer comfort him: the one, that his heart was well, and not euill affected to any man: ſecondly, that going alone, he could humble himſelfe and pray to God, that the authors of ſuch reproches might be pardoned.

Riches. 1 Sometimes good outward gifts hurt the beholders, when they hurt not the poſſeſſors, as wee may ſee in the beautie of Sara and Ioſeph: which thing ought to humble vs in the deſire of outward things, and to make vs thankfull for a mediocritie.

2 It is a iust iudgement that earthly riches doe deceiue our hearts, when heauenly riches doe not delight vs; that the outward things should carrie vs away, when heauenly things cannot so much preuaile with vs. Well, howsoeuer gold or siluer goe here on earth for the greatest riches before men: godlines is the greatest riches before God and Angels in heauen.

1 Wee must in reading the iudgements of God obserue this rule: If any man will trie conclusions against Gods conclusions, he shall proue nothing in the end but himselfe to be a foole: and if he fall in his triall, by how much the more he might bee admonished, by so much the more hee shall be without excuse: there are many that feare, Psalm. 14. where no feare is: but there are more that reioyce where no cause of ioy is. *Reading.*

1 AS Iacks intent being to blesse Esau, hindred not the will of God in blessing of Iacob: so the corrupt intent of the minister doth not hinder the blessing of God in the Sacraments, being his owne ordinance. *Sacraments.*

2 After one had asked his aduice for sitting, or kneeling at the Lords table: he sayd, As for such things, let vs labour what wee may to doe as much as we can for the peace of the Church.

1 Securitie is a forerunner of some grosse sinne, or of some great crosse. *Securitie.*

2 Wee must ouercome our vnwillingnes and sluggishnes betimes in good things, and preuent delayes at the first; because it is certaine the longer we delay, the worse.

3 There is a great corruption in our natures, which makes vs most dull when we haue most meanes. This ariseth either because when we haue the publike meanes more plentifully, wee vse the priuate more sparingly: or because we doe not so much esteeme of the meanes, ordinarily administred, as wee doe when they are lesse familiar vnto vs: or if the Lorde seeing vs too immoderatly desire the place where wee are, denieth vs the benefits and fruites of the place to correct our desire: or for that we promised to our selues too large a hope of freedome from many euils, by the meanes of the word, therefore it pleaseth the Lord to proue vnto vs that they are nothing vnto vs without the blessing of his holie

ſpirit. Or this may ariſe from the temptation of Satan, who becauſe he would make vs diſcontent with our preſent eſtate and calling, and to hunt after new; therefore he ſheweth vs all the inconueniences of the place preſent, and hides all the profits; and ſhewes vs all the profits of the place where we haue been, or ſhall be, and hides all the inconueniences. Or becauſe when we were the beſt in a whole towne, and ſaw nothing in others but corruption, we pleaſed our ſelues, and prouoked our ſelues more to good things; and being among many good men, wee make not ſo much of our goodnes, and grow ſomething ſecure, and truſt too much in the goodnes of the place and perſons. Or in that wee like of our ſelues well when wee are teaching and inſtructing others, and are more impatient of ſilence in our ſelues, and to bee inſtructed of others. Or becauſe wee would ſtill be getting praiſe by bringing out, but wee are loath to ſtore vp treaſures both new and old for time to come, when as yet there is a time of both. Or we more ſee this, becauſe the laſt complaint ſeemeth the greateſt, though indeede we haue ſuffered as euill; euen as a man thinketh his ſicknes preſent to be ſorer then any ſicknes paſt. The only remedie againſt this dulnes is, continually by prayer, and vſing the meanes to ſtriue againſt it.

Singing.

1 He wiſhed all men which would ſing, that in ſinging they euer ſing with affection and feeling, or elſe haue a mourning in their heart that they cannot doe ſo.

Sinne.

2 If wee goe on ſtill in ſinne, God will goe on ſtill in iudgement: but if our hearts relent from ſin, God will releaſe his ſentence of puniſhment.

2 To a Courtier complaining of the occaſions of euill, he ſayd: Though you haue occaſions of ſinne offered, yet the cauſe of ſinne is ſtill in your ſelfe.

3 Becauſe God worketh the ſence of ſinne by degrees in his children, hee ſuſpected them, who at euery ſinne named, would ſhew themſelues forthwith troubled.

4 Sinne is ſuch a canker that it ſpreadeth ſecretly, and there is ſuch a chaine of ſinnes, that he that yeeldeth to one, draweth on another; grant a little one, and a great one will follow: wherfore as it is good wiſedome not onely to auoide the plague, but to

eſchew

eschew euery little rubbe that may hinder vs or cause the plagues: so it is heauenly wisedome not onely to auoide grosse sinnes, but all such shrewes or sinnes, as may draw on the other. And as we count it policie, not to goe as neere the riuers bankes as we can, least suddenly or at vnawares wee should slip in: so it is spirituall policie, not to goe too neere sinne, least we be ouertaken of it before wee be aware of it.

5 It is our corruption to be scrupulous in sinne in the beginning: but when we are entred in a little, we runne ouer head and eares.

6 This is a sure experience, whether the sinne which hath often assailed vs shall get dominion ouer vs or not: if the ofner wee are tempted, the more we are grieued, the more we striue against it, the more we labour for the contrary vertue, we shal shortly be conquerors ouer it. But if the first comming of sin wrought some griefe in vs, and the often comming of it makes our griefe the lesse, and causeth vs to cease to vse the meanes of withstanding it, and to be careleſse in the contrarie vertue, then it were to bee feared that that sinne in time should preuaile against vs, and that we should get no victorie ouer it.

7 Though it is hard to finde out our speciall sinnes, yet by often and diligent examining of our selues, by earnest prayer that God would reueale vnto vs our sinnes, by often hearing and reading the word, by marking the most checkes of our consciences and reproches of our enemies, wee might bee led to the neereſt sight thereof.

8 That true griefe and sorrow for sinne, which neither can by outward pleasures bee stollen away, nor by continuance of time be taken from vs, but only in Christ.

9 If Gods children are readie to slip in a moment; how much more daungerous is the estate of the wicked, who are willing to fall continually? It is wonderfull to see a poore sinner readie to sound and fall dead almost at euery sinne which a man would thinke to bee nothing to feare him, or driue him to this feare; and yet when aduersities, strange iudgements, persecutions and death doe come, to be exceeding patient, comfortable, courageous and valiant. And againe, it is strange to see others, who

marueile that men will suffer themselues to be feared with sinnes, and aske what may meane so stand trembling at the worde of God: yet let sickenesse come, or if the hand of God bee vpon them, or let death come towards them, they quake at the name of sickenes, death or hell; and either they proue very senceles and blockish, or else they be in a most desperate estate: yea if God begin to recken with them, euery countenance of a godly man, euery chirping of a bird, and drawing neere of the least and weakest creature towards them, euery shaking of a leafe, mouing of a shadow, euery noyse of the ayre appaleth their courage, and maketh them most fearefull cowards. They feare most when Gods iudgements are executed, which feare least when they are threatned: and they feare least when Gods iudgements are accomplished, which tremble most when wrath is denounced. Wherefore if wee long for courage, and lothe cowardise, against the euill day, leaue labour for a good conscience, which breedeth true boldnes, and flie from sinne, which bringeth a spirit of feare vpon vs, as daily experience may teach vs. It is better to feare the euill to come, when only feare, and not euill is vpon vs, then to feare then, when besides the feare, the affliction it selfe is come, which so sorely befetteth vs, that wee haue no libertie or leaue to breathe for any comfort, or to hope for any deliuerance.

10 They that will haue a true faith in Christ, must beleeue in him, that he is our wisedome, righteousnes, sanctification, and redemption. Are thy cogitations confounded? Set'st thou no knowledge, not so much as a literall knowledge of Christ, but all is doubtfulnes, all is dulnes, all is deadnes in thee, as though thou neuer knewest, heardest, readest, or learnedst any thing? Now know and beleeue, that whatsoeuer knowledge, experienced power of vnderstanding, was in Iesus Christ, the same is made thine; he is thine annoynting, that will teach thee all. Hast thou knowledge, and yet thy life not brought agreeable or proportionable to thy knowledge? Thou art troubled with thy sinnes, thou feel'st no goodnesse, thou thinkest thy selfe as an euill tree voide of all good fruite: now remember that as Christ being no sinner was made of God a sinner, and punished of God as a sinner for thee: thou hauing no righteousnes, art made through Christ righteous,

and

and shalt be rewarded of God as righteous through him. It may be God hath enlightened thee with heauenly vnderstanding, hee hath hitherto strengthened thy desire in giuing thee to walke vprightly; but now thou art afraid thou shalt not persevere, because of thy corruptions: thou tremblest to remember how many excelling thee in gifts and graces haue fallen away, and that all is but hypocrisie, thine owne heart thou thinkest will one day beguile thee: now call to minde that Christ is made vnto thee holines, not as a new Moses to follow, but as a Messias to beleeue in, as the author and finisher of thy holines; so that to persevere seemeth impossible to thee, yet with him it is possible: yea and more easie to continue thee in holinesse being begun, then to conuert Zacheus, Matthew, & Mary Magdalen, or to reconcile the lambe and the lyon, and others which he hath surely done. There is one thing yet troubles thee, thou hast many things promised thee, and thou thinkest they are not performed; thou lookest for peace of the minde, and behold a wound of the spirit; thou art the heire of the whole earth, and yet pinched with pouertie; thou art Lord of libertie, and yet liest in prison: it is so, and yet in all this see Christ is thy redemption, not suffering thee to be ouercome with any of these in this life, and freeing thee wholly from them in the life to come. Admit thou wert cruelly persecuted, cannot he that made the fire not to burne at all the three children in the furnace, make the fire so easily consume thee, as thou shalt call intolerable to beare it? Will not he that made the lyons being hungrie, ready enough to open their mouthes on Daniel, crush thee so greedily, that thou shalt willingly sustaine it? Now the meanes are the word, praier, and Sacraments: the word crucifieth them new in thy heart; praier giueth thee a feeling of thy faith; the Sacraments confirme both thy faith and feeling.

11 We must not be proud in our gifts, for God hath in iudgement giuen iudgement to many simple ones to spie vs out. If we confesse to God, wee must frankly and freely bring our selues into the presence of God, and lay our hearts naked and bare before him: we must not as harlots wipe our mouthes and say wee haue offended, and yet fall into sinne againe: but with remorse of con-

science acknowledge them, and with feare and reuerence leaue them.

12 Many thinke it to be easier to confesse their sins to God, then to acknowledge them vnto men: but it seemeth to bee contrary: for he that refuseth to confesse his sin before man, in whom is but a drop of indignation against sinne, which is fearefull in the Lord, will not willingly open them and strip them naked before the maiestie of God. And he that can frankly stand as a penitent before God and his Angels, he will not sticke to confesse his sinne before the face of men. Behold our father Adam whilest there was no man to feare him, the Lorde commeth at the first to him by pricke of conscience, he hideth himselfe with figtree leaues: to this pricke of conscience the Lord sendeth a voyce or a noyse that is heard. Now not content with a few leaues, he goeth into the thicket of wood: at the length the Lord to draw him out of his hypocrisie, bringeth him into the plaine, and vrgeth him with substantiall questions: hee not able to hide himselfe any longer, hideth his sinne, and shifteth it off to Eua. Why doth the holy Ghost thus orderly and particularly set downe this matter, but to shew that though we haue a pride of sinne by nature in part to confesse sinnes, yet nakedly to vncase thy sins before God, is a hard thing to flesh and blood, the diuell lying by prompting vs, that in so doing we shall bring our selues to dispayre, we shall runne out of our wits, we shall kill our selues, and neuer liue merrie day again? In that notable Psalme of instruction, 32. we are taught, that then there is hope our sins are forgiuen, when God emptying our hearts of all guile, we can bee content freely to giue God the glorie, and to shame our selues before men. We see when his great affliction could not bring him to confesse his sinne, yet no comfort came to him, vntill by Gods grace he grew to this issue, that he reckoned vp the whole catalog of his great sinnes: so hard a thing it is to confesse our sinnes before God. It is our great corruption, being admonished or charged of sinne, we either denie it to be a sinne, or we denie our selues to haue sinned in that sinne, or we quarrell and wrangle about the nature of sinne, or else weer countenance our selues by Scriptures, as the Familists doe couer many iniqui-

ties,

-ties, by making plaine places allegories; or if wee confeſſe, it is in great hypocriſie; or if we confeſſe in ſome trueth, yet wee goe not out of the ſinne: ſo as now a theefe on the gallowes readie to fall in the graue and into hell both at once, will ſay it is ſufficient to confeſſe my ſinnes vnto God, though I doe not ſo vnto men. Well, there is no greater token of grace, then when for the glorie of God or good of the brethren, wee can bee content to diſcouer and lay open our ſelues. If none of theſe excuſes ſerue, then wee cannot ſay, why this is a common thing, I am not alone; or elſe ſuch a one prouoked me to doe thus, or elſe I had not done it; or elſe wee are very fraile; or was there euer any that ſinned not? Thus we are euen as daintie as gentlewomen, who hauing a ſore which they are loath to haue eſpied, will couer it till it be incurable: ſo we hauing ſome ſins are loath to open them, vntill they grow almoſt vnrecouerable.

13 Euery man is afraide of this, leaſt his ſinne ſhould breake out, yet euery one vſeth the way of breaking out. Nothing more ſtayeth ſinne, then to make it knowne in time. Nothing draweth it ſooner forth, then too long to conceale it. It may be ſome will confeſſe ſome ſins, yea many ſins, and yet hide the mother ſinne, whoſe life if wee continue, howſoeuer wee may murther ſome of her broode, yet ſhe will hatch new ſinnes againe.

14 When thou art afraide thou ſhalt goe out of thy wit, becauſe thou feareſt ſinne; when thou canſt diſpute and preach more fearefully againſt thy ſelfe, then all the preachers in the worlde: remember how Chriſt Ieſus hauing no holines by the fleſh, by being of his owne mother (to the teſtification whereof it pleaſed him to be borne of ſuch a one whoſe progenitors were notable ſinners, to keepe companie with ſuch as were the moſt miſerable wretches, to call to the greateſt dignitie in the Church, the prophaneſt tolegatherers, perſecutors and worldlings) hath giuen thee an holines vnperfect, and would not haue thee looke for any great things in thy ſelfe, ſeeing hee himſelfe got no gaine thereby at all. It may be the multitude of thy ſinnes trouble thee: but conſider Mary Magdalen had ſeuen ſpirits, and yet of all women was made moſt deuout, and after Chriſt his reſurrection receiued greateſt dignitie to ſee him firſt. It may be the great con-

tinuance

tinuance of thy ſinne troubles thee: remember how Chriſt called Matthew, who long time had weltered in worldlines. It may be the greatnes of thy ſinnes feare thee: conſider how the greateſt perſecutor of the Church was made of all other the moſt glorious preacher of the Goſpell. It may bee thy ſinnes drawne from thy countrie grieue thee: the Cretians were good Chriſtians, and the filthie Corinthians moſt faithfull profeſſors. It may be thine hereditarie ſinnes by nature moue thee to diſpayre: conſider he that can ſo farre ouerrule nature, that the wolfe ſhall dwell with the lambe, the leopard lye with the kid, Eſai. 11.5,6. he can alſo change that courſe of nature in thee, by a ſupernatural grace. And yet I would haue thee to beware, ſo truſting to Chriſt his righteouſnes, as thou forget not he is alſo thine holines: and ſo to labour for thine holines in him, that thou forget not he is thy righteouſnes: and ſo to labour for both, as if thou beeſt righteous, thou muſt alſo be holy: and being neuer ſo holy, yet to ſeeke for thy whole righteouſnes in Chriſt.

15 Many feebled and exerciſed mindes are oft caſt downe without hope of helpe, becauſe of their owne vnworthines, as though there were no comfort to be obtained of God, vnleſſe we bring of our owne fruites to preſent him withall: but this were to diſcredit the Lords mercies, and to bring in credite our merites, and rather to binde the Lord to vs, then vs to him. But what meaneth this? There is with the Lord plentifull redemption, and therfore Iſrael needs not to feare to finde mercie; if our ſins be great, our redemption is greater; though our merits be beggerly, Gods mercie is a rich mercie. If our perill be not come euen to a deſperate caſe, and that wee be as it were vtterly loſt, and paſt hope of recouery, there is no praiſe of redemption. Here then is the power and profit of our redemption, that when all ſinnes goe ouer our heads, and heauen and earth, the Sunne and Moone and the ſtars come as it were in iudgement againſt vs, yet a cleere and full ranſome ſhall bee giuen into our hands, wherewith to purchaſe our redemption, and ſo to procure our perfect deliuerance beyond all expectation, and ſo as it were to fetch ſomething out of nothing. We ſee for example, in ſicknes to haue either little danger, or in great daunger to haue deliuerance by preſent meanes, is nothing:

thing: but in extremitie and perill, when phisick can do no good, and make nothing for vs to keepe vs from the graue, then aboue and beyond all this to be rescued there fro, and to recouer our life from the pits brinke, is a worke highly deseruing: so though God driue vs to ordinary meanes, this is not to withdraw our redemption in vsing the meanes, but to traine vp our faith, that after hee may make knowne that he hath an helpe beyond all helpes, and much redemption. And this is needfull for vs to learne: for if the meanes be many, we rest in them: but if they bee few, and faint, the meditation of this redemption will be most comfortable.

16 It is an experiment of Gods children, that by prayer sins receiue their deadly wound, and a temptation by resistance: yea wee shall finde it both sooner to depart, and to recompence the present and little paine, with an after and longer pleasure: and contrariwise the not resisting thereof, causeth it the further to feed in vs, and the small present pleasing of our selues, is payed with a long bitter griefe of conscience afterward.

17 If we will truly learne how to auoid sinnes, let vs remember oft what punishment we haue felt for sinne. If wee will bee kept from vnthankfulnes, wee must oft call to minde the things that the Lord hath done for his glorie, and our soules health in vs.

1 This I take to bee a fit prescription to all parties afflicted: first to labour to haue peace of conscience, and ioy of the holy Ghost, through the assurance of their sinnes pardoned in Iesus Christ: then to be carefull to vse the meanes which may nourish their inward peace and ioy: thirdly, they must reioyce and recreate themselues in wisedome and weldoing with the Saints of God, and holy company: and lastly, they must refresh themselues with kitchen phisicke, and a thankfull vsing of the creatures of God. *Sicke and sicknes.*

2 It is not good to vse that for diet, which is prescribed for phisicke: for that will not worke in the extraordinarie neede of the bodie, which is vsed as ordinarie in the state and time of health.

3 He marked two things commonly neglected: He sawe that men being in danger of death, would be prayed for in the Church,

but they would not haue the Church giue thankes for their recouerie. Againe, hee ſaw that women would giue thankes after their deliuerance, which is a Chriſtian dutie well beſeeming thē, but they would not before aske the prayers of the Church. And ſeeing it is ſo rare a bleſſing to haue the fruite of the wombe, ſeeing ſometime the mother, ſometime the children, ſometims both died, and that the gift of both is a worke paſſing the Sunne, the Moone and the ſtarres, it were nothing ſuperfluous or burdenous in ſuch caſes to pray and to be thankfull.

4 It is the wiſedome of God ioyned with mercie for the good of his children (if they forget to ſpie out, and to be humbled for their inward corruptions) either to let them fall into ſome ſinne, to puniſh their pride, and ſway of their owne wit, or elſe (which is his more mercifull chaſtiſement) to breake them with ſome croſſe, vntill their hearts be bruſed. Hereof it commeth that the Lord is conſtrained to correct our haughtines, and coole our courage by ſome kinde of affliction, becauſe we are readie to breake out in time of proſperitie. Wherefore to cut off the occaſions of ſinne, which Satan would finde out in our proud fleſh, after long time of health, the Lord ſendeth ſome ſickines, or ſome weakenes vpon vs to cut ſhort our homes, wherewith by reaſon of long wealth, we ſhould like buls of baſon puſh at the godly; the Lord ſendeth fire, theeues, and oppreſſions to let vs blood in our riches, leaſt we ſhould be too ranke, and grow into a ſurphet. The beſt way in the middeſt of our proſperitie is, to labour to thinke wiſely and lowly of our ſelues: and to walke fearefully, as being now moſt ielous ouer this our corrupt nature, which leaſt feareth when Gods graces are greateſt: euen in abundance, health, credit, and authoritie to carrie as humble and meeke an heart, and faithfull a ſpirit, as we would or ought to haue euen when we come out of affliction. For this of all the plagues is the greateſt, to bee pricked, and not to feele; to be ſtriken, and not to be humbled for it: and it is no great commendations to be made better by affliction: but this is the praiſe of godlines, to grow on more in proſperitie, then not to forſake our firſt loue, then to enter into a lowly conceite of our ſelues: for as it is a ſigne of a more liberall and ingenious nature to learne more by lenitie, then by ſeuerite: or if he ſlip, to

recouer

recouer himselfe as carefully at the sight of a mote be corrected before him, as if he were beaten himselfe. For it is a token of a mind more reformed to haue a bruised minde rather with the taste of Gods mercies, then with the terror of his iustice; or if he see but an inckling of Gods displeasure breeding, as much to strike his heart, as if the heauie hands of a featefull scourge were vpon him. And here we must beware that we lose not the fruite of the least crosse: for if we breake not our hearts with a little affliction, wee shall afterwards become blockish in greater. Wherefore seeing it is a token of a melting heart to bleede at the least blow; and it is a signe of a senceles minde, not to bee touched vntill the sworde hath tasted deeply of our blood: let vs pray for the first grace of Gods children, not to neede to be corrected; or for the second, to be the better by the least correction; or at the least, that the Lord let vs not goe so farre, as neither prosperitie nor aduersitie can do vs good.

1. Satan is readie euer to make vs most vnwilling to that, wherein the Lorde will most vse vs to the greatest good of his Church. *Satans practises.*

2. We must pray that the Lord giue not that measure of leaue to the diuell that wee giue out to sinne: but that he would rather make Satan a surgeon to shew vs our sinnes, then a sergeant to arrest vs to perpetuall imprisonment for our sinnes.

3 Satan hath two waies to buffet vs: first, he moueth to dispaire, shewing vs how such men did abide trouble, but they were rare men, of rare faith, of rare feeling, of rare patience; God hath not called vs to that measure of grace; wee are vnworthie by reason of our sinnes, to hope for the like faith or fruites of faith. His other temptation sauours of pride, when hee will make vs equall in dignitie with the highest of Gods Saints, but vnequall in dutie with them: then hee will perswade that God is as good, and as strong to vs, as he hath been to others: but he keepes vs from vsing those waies and meanes, whereby others haue and we ought to haue this goodnes and power of God conueied into vs. Wherefore as wee must not distrust God that wee shall obtaine the like mercie with others, if we vse the like meanes: so we must not be so bolde, as to dreame that euer wee shall haue the like fauour

with

with them, vnles wee labour for the like faith with them, the like faith I say though not in quantitie, yet in qualitie.

4 Vnto one that sayd he was possest of a diuell: he answered, as hoping that he was the childe of God, and rather deluded then afflicted. True it is, that in as much as lieth in you, you haue giuen ouer your selfe vnto the diuell: but it is not in your power to giue ouer your selfe vnto him, neither is it in his iurisdiction to possesse you.

Superstition. 1 Many hauing escaped out of the gulfe of superstition, are too deepe plunged in prophanenes.

Strange corrections. 3 Vnto a very godly man whose onely sonne was drowned, and therefore came vnto him in great anguish of minde, and asked whether such strange corrections were not alwaies tokens of strange sinnes. He answered, That albeit God did seuerely correct sinne in it, yet it was not necessarie that God should chieflie respect the punishment of sinne in this thing; as might appeare in the like dealing with Iob and other of his children: Eccl. 9. *Such things happen oftner to the good, &c.* Howbeit (sayd hee) God might correct your securitie herein (which either brings some sin or crosse) or God might correct your immoderate loue of him, or your vnthankfulnes for what measure he was reformed, or your not praying for him: or the Lord might take away this consolation, and withdraw wholly your minde from the world, & more throughly sanctifie you to himselfe. Or hee might preuent some worldlines which you might haue fallen into, or some sin which your sonne might haue fallen into, which would haue been a sorer trouble then his death: and therefore you must stay your selfe on the loue of God in all.

Solace. 1 Some ioy euery man must haue either carnall or spirituall: and therfore when Caine had lost his title and interest in heauen, he made himselfe a seate vpon earth; and when hee had lost the harmonie of a good conscience, his nephew Tuball was faine to inuent organes, that hee might haue some musicke and solace in outwarde things. And 2. King. 11. when the people could not haue their delights, Salomon causeth apes, peacockes, and such like to bee brought from Ophire for them. Men will haue ioy; if they cannot haue the more solemne melodie by arte, they will haue

haue the common instruments of the countrie. But the reason is, because the soule is mouldring, and the heart is parching drie. But let these sandie mouldring earthly hearts consider, that there is no secure nor true ioy, which either time may lose, or death dismay, or the iudgements of God make afraide. It is no sound ioy, that either will leaue vs, ere we shall be glad to leaue it, as an vnprofitable possession.

2 Many had rather part from all fauour of God and man, then lose the grace of some wittie speech which they haue deuised: but cursed be that merriment which respecteth not either dutie to God, or loue to our neighbour.

Saluation.

1 That man is blest whom God hath from all beginnings chosen. To whom God hath giuen his Christ as a perfect redeemer. In whom he hath sealed the assurance of all those things by his holy spirit; to whom hee hath giuen his worde; in whom the word and spirit haue begot faith; by whose power faith hath begotten ioyes in heauenly things; in whom ioy hath wrought a sincere heart to please God; in whom sinceritie is accompanied with loue vnfained to the Lord and his Saints; loue ioyned with a care to obey the commandements; this care breeding a reuerent feare to please God; in whom this godly feare rebuketh sin; the rebuking of sinne worketh a mourning spirit; in whom a mourning spirit begetteth true meeknes, this meeknes of minde causing vs to hunger after Christ. So as feeling his owne miserie, he is taught to shew mercie vnto others, and so sheweth mercie as it is with the bowels of compassion; whose heart God so gouerning, that all outward benefits turne to his blessing, as seales of the fauour of God; vnto whom all crosses being sanctified in Christ, turne to his good: who finally in this faith and fruites of faith, meekely and patiently possessing his soule, waiteth and looketh assuredly for the glorious kingdome of God after this life. This is the golden chaine of vndoubted blessednes, whose linckes are so fastned the one in the other, that whersoeuer any of them be wanting, there is a breach and weaknes made in the whole.

Speede in good things.

1 As it is a fearefull thing to hasten to doe euill, and to linger to an euill thing is an holie lingering: so it is a blessed thing to hasten to godlines, and to make speed to a good thing, is a hastines very.

very godly, Psal. 42. Psal. 95. Elisha must not salute any bodie in the way: the Apostles must not commune with any bodie in their iourney, and why? They must make haste to doe the will of God. It is proficable to make haste to heauen, but it is no wise-dome to make haste to hell: and yet to doe well, we finde a lyon in the streetes; but to doe euill, nothing can stay vs. He that will come to heauen must make haste: for the kingdom of God must be taken violently: he must be like those wise virgins not lingering to get oyle, nor delaying to furnish themselues with the graces of God against the comming of Christ.

Sermons. 1 Many men may bee sayd to bee Sermon sicke, as there are some sayd to be sea sicke: for as they that are sea sick, for the time of their seafaring, so long as they bee on the water are of a feeble stomacke, faint hearted, euen readie to dye: and yet ariuing on the land, being gotten out of the shippe, and hauing paused some little time, doe begin to forget their late troubles, and to recouer their former strength againe. So many so long as they are in the Church, are tossed by the power of the word, their hearts are sick, their consciences melt, they are much troubled: but when once the voyce ceaseth, and they are out of the Church doores, & haue acquainted themselues with the ayre of the worlde, they forget what they heard, and wherewith they were moued, and so retire to their former life againe.

Schisme. 1 Although it is sure that a good man shall not finally fall in the maine points of his saluation, yet hee may bee seduced in some lesse matters, but for all that in the end he shall escape: but the seducer shall surely bee punished. For a well meaning man sound in faith, and yet not nice in Christ, may bee carried to like some solemne superstitions, and pompeous ceremonies in the worship of God. Againe, a man carefull and right in the substance of saluation, for the remnants of corruptions and defects of good, not being able to discerne betweene essentiall and accidentall, betweene the principall and inferiour points, which make or destroy a Church, that is, which cannot iudge how the substantiall ground workes remaining, there is a Church, though there be otherwise some accidentall things wanting. If any man not so much intending this mans good, as to feede his owne ambition,

pride,

pride, stomacke or vaine glorie, shall carrie such a one to such superstitions or schismes, he by his euill heart intending to hinder the trueth, and to destroy the temple of God, the Lord shall destroy him, and he shall either grow prophane or worldly, or hee shall bee cut off by death, or beare some other token of Gods wrath. And because of a singularitie of spirit, such men with an euill conscience disturbe the Church, they may grow from error to heresies, from precisenes to prophanenes, from strictnes to madnes, not being content to bee corrupted, but seeking to corrupt. Howbeit, the man of infirmities and for want of iudgement going in an high path, shall in the end inherit good things and be saued, but as by fire.

Surueying of our selues.

1 When we examine our selues, wee are to sit in iudgement ouer our selues, and to keepe a solemne court in our owne consciences, to suruey our maners: our wits, our sences, our members, and to see how we haue vsed them: but yet least we should bee too fauourable to our selues, either in not espying out our sinnes, or in not condemning our sinnes, still we remember to make the law our iudge, but Christ the answerer of the iudge.

Spirit of God.

1 It is a good thing to make much of a tender conscience, and to nourish the motions of Gods spirit, and not to offer any violence to that spirit of grace, which rebuketh sinne in vs: for he that hath once crackt his credit, will happily care for nothing: shee that hath once brused her virginitie, will by all likelihoods proue an old harlot. It is daungerous to burie the checkes of our conscience to fight against Gods spirite, or to smother the light of grace in vs: for so we may grow to such a sottishnes in sinne, that no admonition can forwarne vs, nor punishment can afray vs: the smallest meanes will prouoke vs to sin, the greatest meanes cannot reuoke vs from sinne. For suffering our selues to be hardened by degrees, the spirit is so quickly quenched, the conscience so tender is so soone brused, that it is no marueile though wee vse so great precisenes and wearines in so tender a matter, by suspecting the retire of old sinnes, and by foreseeing the assaults of new sinnes.

Euill spirits.

1 He obserued the difference of superstition and true religion in many things, and namely, how the diuell whilest he was made

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knowne to men onely by hornes, by clawes, or by an hollow voyce, was wonderfully feared: but now being reuealed to be a more secret aduersatie, a spirituall tempter, a prime ouerthrower of the soule, no man almost regards him: and therefore as some haue feared him too superstitiously; so now it is come to a more dangerous extremitie, that he is not feared at all: and which is more, we cannot truly beleeue the gratious helpe of Gods holie Angels, but seeke after Satans practises. He marked that good men and learned, did much omit this in their prayers, that God would send his Angels to them to deliuer them from euill spirits.

Temptations. 1 EVery man is that indeede that he is in temptation.

2 The faithfull shall not bee tempted aboue their strength, but with the increase of temptation the Lord will increase our faith: or with the decrease of our faith he will decrease our temptation.

3 Satans temptations follow our afflictions. For if wee too lightly accompt of sinne, he tempts vs to presume of Gods mercies: if wee begin to make a conscience of sinne, he leades vs to the iudgemẽts of God, being as readie now to aggrauate the sin more then it is in it selfe, as before he was to extenuate it, and make it seeme lesse then it is.

4 Gods children haue their faith so tried by the crosse, as alwaies some drosse of sinne is purged away thereby. As Iacob ceased not to wrestle though his thigh were loosed, till hee got the blessing: so we must not faint in temptation though wee be humbled, till we get the victorie. We must not dispayre of victorie, because in our striuing wee had some infirmities: but rather we must reioyce in this, that God hath giuen vs a will and a desire to cleaue vnto him.

5 It is a great fault in time of temptation not to resist those corruptions, which after our temptation is ouer, we are ashamed of, and time it selfe resisteth them.

6 Outward temptations do not hurt till our inward corruption doth yeeld: but rather they are as surgeons to draw out our festered corruptions.

7 Long

7 Long and strange temptations, betoken long and strange sinnes.

8 Gods seruants being tempted, are not so much to looke at their state present, as on their estate to come: because they that presently sow in teares, in time to come shall reape in ioy.

9 He sayd, that when a great temptation hangeth long vpon vs, it were good to seeke for some speciall sinnes in vs: because that we shall finde that for some priuie pride, or vnthankfulnes, or such like, a temptation remaineth long with vs. There is a traine of corruption in vs, and God often punisheth one sin with another; which if wee espie not, but looke onely to the grosser sinnes, we shall hardly be brought to humble our soules vnderneath the hand of God, or to profit by the admonition of others. Againe, wee must auoide all occasions of drawing on sinne, and vse euery principall meanes at the least that helpeth against sinne. For although we shunne all occasions, and vse many meanes, and omit but one of the chiefest, God may torment that one omission in vs.

10 He thought it to be a Christian discretion neuer to vtter a temptation, but when a man had no comfort in himselfe, or when he stood in very great neede of comfort, and then alwaies to discerne to whom he opened it.

11 Subtiltie and violence are vsually attendant vpon the temptations of the diuell and the flesh: the diuell especially vsing these two.

12 Vnto one that was tempted with much vnbeleefe, hee gaue this counsell: When the temptation commeth, either fall downe in prayer, and say, Lord thou makest me to possesse the sinnes of my youth, and this temptation is very equitie: howbeit, oh Lord, grant I may by wisedome herein, make this temptation an holy instruction, and suffer me to possesse my soule in patience: oh turne this to me thy wonted mercie: I see and confesse what lurch bin in me a long time, by that which now sheweth it selfe in me, and that thy grace hath altogether hetherto kept vnder this corruption: yet Lord I beleeue, yet Lord I will beleeue, helpe Lord my vnbeleefe, thy name bee praised for this seale of thy loue, and pledge of thy spirit, that in this vnbeleefe I am grie-

ued, as in my beleefe I am wont to be comforted. And though my former old and secret sinnes, deserue that I should not onely bee giuen ouer to infidelitie, but also that it should be in me without griefe and remorse, yet Lord forgiue me my sinnes new and old, forgiue me my vnthankfulnes, increase my faith. And grant good father, when thou shalt restore to me this gift of grace againe, that I may vse it in feare, and shew it in fruites. Or if this doe not preuaile, giue your selfe with all humblenes to reade the worde of GOD, especially his promises, and bee still attending vpon the meanes, waiting when the Lorde shall inlarge your heart. Or if this doe not helpe, goe to some faithfull brother, confesse your selfe to him, acknowledge your weakenes to him, and bee not ashamed to giue God the glorie, by shaming your selfe, and opening your corruption to him, that so hee may pray for you, whose prayer according to the promise of God, made to his holy ordinance herein, Iames 5. vndoubtedly shall be heard in the appointed time. Thus hauing prayed by your selfe, and with another, and vsed the meanes of reading for your recouerie, though you haue not present reliefe: yet in meeknes of minde, and patience of your spirit, goe to your calling, knowing that your prayers & the word of God, being as seede, must haue some time betweene the sowing of them, and the reaping of the increase and fruite of them. Aboue all, reason not with your temptations, dispute not with the diuell, as though you could preuaile of your selfe. And as I would not you should dispute with your temptation, so I would not you should despise it, and make no account of it: for in both are extremities. If you take it too much to heart, or marueile how you should ouercome such a temptation, it will make you dull or desperate. If you account of it too little, and marueile how such things should come into your head, which was not wont to bee so, it will make you not to striue, and you shall bee swallowed vp before you be aware. If you account of it too fearfully, Satan will oppresse you before you begin to fight. If you account of it too lightly, the diuell needes not to wrestle with you, you will ouercome your selfe: fight boldly in Christ, tremble at your owne corruptions, but rest and trust in Christ your saluation. If still you are tempted and no bodie by you, write your temptation, and offer

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it to God by prayer, and promise to him that you will aske counsell at his worde, at the mouth of his minister, when he shall giue you iust occasion. If all this helpe not, comfort your selfe with this pledge of Election, that you are ioyed when you feele your beleefe, and you are grieued least you displease God by your vnbeleefe: and know, that as there is a vicissitude of the meanes of saluation, which you must vse; so there is also a vicissitude of temptation, whereof this is one, against which you must striue.

12 Vnto one that was tempted with worldly shame, and thought the distemperature of his minde proceeded thereof, hee sayd on this sort: First know, that Satan hath no absolute power, but a power by permission to trie vs: against which wee must arme our selues by faith, which will assure vs, that either the Lord will mittigate our temptation, if our power and patience bee not great: or else, if he inlarge the triall, he will increase our strength according to the proportion of our temptation. Wee must also pray, that the Lord giue not out that measure of leaue to the diuell, which we giue out to sinne, to worke rebellion in vs against his maiestie: but that he would rather make Satan a Chirurgion to shew vs our sinnes, then a Sergeant to confound vs for them. It is the policie of the aduersarie, to perswade many that the weaknes of their bodie, and feeblenes of their braine proceedeth of their temptations; when indeede it commeth of their vnstayed mindes, wandring too much after the motions of the diuel, in that they not resting on the worde, nor depending on Christ, nor contenting themselues to be tried, nor comforting themselues by meditation, attend too much, and conferre with the diuels illusions and temptations, and so they complaine of the effects, and not of the causes of the temptations, being more grieued for their present sufferings, then for their sinnes past. The roote of this worldly shame, is pride, and haughtines of minde, which is a priuie euill, and hardly will be beaten into the head of them that are infected with it. But sure it is that wee would neuer bee so grieued for the losse of a thing, if we did not too much desire it, and too immoderately vse it, whilest we had it: Ioh. 12.42. Which sinne of haughtines, the Lord seeing in his children, that they are more humbled with the losse of worldly credit, then with the sense of their sinnes,

and losse of his glorie; hee striketh them with the want of that thing which is most precious vnto them, because they made no conscience of that honour which is most precious vnto them. Wherefore this is the best remedie, rather to be grieued that wee feele not our sinnes to be pardoned with God, then that wee are knowne to be sinners amongst men: and that wee bee readie to shame our selues, that God may haue the glorie, acknowledging shame and confusion, and the whole hell of temptations to bee due vnto vs; and glorie, praise and compassion, to be the Lordes onely. For this is a speciall worke of the childe of God, by temptations rightly humbled, when he is readie to shame himselfe for his sinne, to glorifie God in his mercie.

14 Vnto one that thought himselfe to haue sinned against the holy Ghost. He sayd, Satans temptations follow our affections: for if wee lightly account of sinne, he bleeres our eyes still with Gods mercies. If we begin to make a conscience of sinne, he loadeth vs with the iudgements of God, being as readie now to aggrauate this sinne, more then it is in it selfe, as before he would extenuate it to make it seeme lesse then it was. Howbeit (said he to the man thus afflicted) I wil say vnto you as Samuel said to the people, after they had cõfessed themselues to haue sinned against God with a great sin: True it is, sayd Samuel, (not flattering them in their iniquities) ye haue sinned greatly: notwithstanding, if ye will feare the Lorde and serue him, and heare his voyce, and not disobey the word of the Lord, ye shal follow the Lord your God: but if yee will not obey the voyce of the Lorde, but disobey the Lords mouth, then shall the hande of the Lorde bee vpon you: 1. Sam. 12. 14. So I will not lessen your sinne, but I say you haue sinned with a great sinne before the Lorde, in that you made a mock of the word which you knew: yet if you turne to the Lord in feare & serue him, your sin is remissible, howsoeuer Satan chargeth your conscience, in that you haue done euill against your owne knowledge, and in that you are afraide least that sinne bee in you, and would reioyce in God if it were not in you: if you purpose to leaue your former sinnes, and in trueth to turne vnto the Lorde, I dare assure you, that as yet you are free from that sinne.

15 When

15 When a maid was so sore troubled, that two or three held her in her fit: he charged her in the name of the Lord Iesus Christ, that when the agonie came, she should not willingly yeeld to it, but in the Lord resist it. For both experience teacheth, that the ouer much fearing of temptation before it commeth, and little purpose to resist it when it commeth, mightily incourageth Satan: and also the holy Ghost biddeth vs to resist the diuell, and he will flie from vs; to draw neere to God, and he will draw neere to vs. And the maide was neuer after afflicted.

Thankesgiuing.

1 Of all sacrifices, most acceptable is that of thanksgiuing: and therefore, in many words the Saints of God haue vowed, and entred into bands with the Lorde to pay this oblation, both to preuent the vntowardnes of nature, which is so vnwilling to this, as also to shame themselues more if happily they grow herein negligent: in which repetition of their vowes & promises (which argueth the great desire of their hearts: for looke what one delighteth in, he often speaketh of it, and in many words) they declare, that as euen in things agreeable to nature, we will helpe out delight by often speaking and repeating of them: so much more this helpe is requisite in things aboue nature, and among all the parts of godlines which are aboue nature, and chiefly in thanksgiuing, which is more contrary to nature: for we will pray often for a thing, but hardly giue thanks once. And yet experience proueth in euil things, that of all arguments to perswade one to giue vs a gift, none is more eloquent or forcible, then to promise our selues to be thankfull and mindfull of that we shall receiue.

2 It is our common corruption, that the immoderate griefe of euils present, stealeth from vs all the remembrance of former benefits, and all thankfulnes for them.

Vnbeleefe.

1 HE gaue this aduice to one, that when hee felt mistrust of Gods promises, he should set before him the examples of Gods mercies done to others, that we may be the more assured to obtaine faith: and when he began to presume, he should set before him the examples of Gods iudgements, that he might pray for humilitie.

2 He sayd to a godly Christian, much inueighing against her

vnbeleefe; I doe not now ſuſpect your eſtate, when you ſeeme to me rather to haue faith, then when you ſeeme to your ſelfe to haue it. For faith being the gift of God, is then moſt obtained and increaſed of God, when you thirſting after the increaſe of preſent feeling, thinke the ſmalleſt meaſure obtained to be no faith: and therefore be yet humbled vnder the mightie and mercifull hand of God for it. Rather I ſuſpect you when you ſay you haue faith, becauſe then you leſſe feare and ſuſpect your ſelfe, and by that meanes lie open to vnbeleefe againe. And ſurely experience proueth, that then we ſhew we haue beleefe, whē we mourne for our vnbeleefe, and then our faith may be leaſt, when wee thinke it to be moſt. Beſides, herein you are to comfort your ſelfe with hope of increaſe of faith: becauſe faith groweth by theſe two meanes, either by ſome great feeling by the word and the ſpirit, & humble thankſgiuing ioyned thereunto: or elſe by humbling our ſelues before the mercie ſeate of God for want of our faith.

Vngodlines. 1 Wee may not goe to ſee vngodlines, to breede a great deteſtation of it in vs. For firſt, in reſpect of our ſelues in ſo doing, and preſuming on a thing not warranted, it is the iuſt iudgement of God, that we ſhould learne to fall into that ſinne, whereof before we were ignorant, becauſe naturally we are inclined to ſuch an action. Secondly, in reſpect of our brethren it is vnlawfull: for if they be ſtrong, we offend them; if they be weake, wee miſleade them. Thirdly, in regard of Gods glorie it is vnlawfull: for ſuch ſhould bee our zeale thereunto, (if not hauing heroicall ſpirits, by the motions of Gods ſpirit to ſpeake againſt it) that wee ſhould not ouerſee ſuch a thing. Dan. 3. 15.

Vſe of the creatures. 1 As naturall men vſe Gods creatures to ſtirre vp a naturall comfort: ſo ſpirituall men ſhould vſe them to ſtirre vp ſome ſpirituall comfort, and to ſtirre vp godly ioyes in themſelues: for as Satan ſeeing men of a ſanguine complexion and ſanctified, laboureth to mixe with their ſpirituall ioy a carnall ioy: ſo ſeeing ſome of a melancholy complexion ſanctified, to haue ſpirituall ſorrowes, he ſtirreth to bring vpon them carnall ſorrowes.

Vnthankfulnes. 1 He would ſay, I feare not the time of the viſitation of them, that thereby doe grow in the gifts and graces of God: but rather I feare the time of their deliuerance, leaſt it ſhould be ouertaken with

with vnthankfulnes; and so wofully they should lose the fruite of that good, which so dearely they had purchased of the Lord.

1 Being asked if there might now be visions agreeable to the word. He sayd, they might be extraordinary, but not to bee credited but for the words sake; and who so is moued with them, and not with the word, wherewith a man is charged to bee moued, and is not drawne the more by the vision to the true meanes, that mans faith is suspitious. And as visions haue been ordinarie, and preaching extraordinarie: so now preaching is ordinarie, and visions extraordinarie But if you obiect that the visions be true: he said, Satan will speake trueth, and keepe touch twice or thrice in lesse matters, to get vs in the lurch in greater matters, and at length in some contrary to the word of God. *Visions.*

1 A certaine man that was an vsurer, asking him how with a good conscience hee might vse his money. He said, occupie it in some trade of life, and when you can lend to the poore, do it freely and willingly, and that you may henceforth labour aswell against couetousnes in occupying that trade, as before you desired to striue against vsurie: especially vse prayer, the worde of God, and the companie and conference of his children: and whatsoeuer you get by lawfull gaine, giue euermore ỳ tenth to the poore. *Vsurie.*

1 EVermore be musing, reading, hearing, and talking of Gods word, and praying, that wee may keepe the puritie of doctrine and a good conscience, to wade out of the iniquitie of the time, and to doe good as long as we may. *Word of God and the hearing of it.*

2 If you desire to heare the worde with profit, obserue these things. Before you goe to Church humble your selfe in prayer to God, that he may prepare your vnderstanding and affection to learne, and memorie to retaine, and that the preacher may speake to your conscience. After in hearing with some short prayer, applie the seuerall threatnings, promises and instructions, to your owne estate: when you are come home from hearing, change all that you remember into a prayer, and desire God that you may remember it most, when you should practise it, and vse to teach others, and to confer of all things remembred. And this is a good way to remember a thing, and the reason of it.

3 As the Lord doth feede poore prisoners, euen with a little foode, who though they desire more foode, can haue no more, and doe not refuse more ordinary meanes: and the same God suffereth many to be pined, who hauing abundance, think themselues rather cloathed with the meanes, then nourished by Gods prouidence. So the Lord extraordinarily doth nourish the soules of them, who hauing few meanes, doe look for the ordinary meanes more plentifully: and suffereth some to rot in ignorance, who being at the full measure of the meanes, haue no reuerent regarde of the necessitie of them. And hereof it commeth to passe, that some hungrie soules haue been filled with more grace at one sermon, then the proud, who hauing heard many sermons, are sent emptie away.

Witchcraft. 1 Sending his friend to one that thought her self bewitched, he gaue these aduertisemẽts. First & chiefly to beware of sending to wizards. Secondly, to vse praier that Satan might be confounded. Thirdly, to labour to bring the person to repent for sinne, because God permitteth such things to bee done, either to correct some euill, or to trie our faith. Lastly, to perswade the partie to waite for the time of deliuerance, though it were long before it came: because hauing repented for sinne, yet the Lord will defer health to make a further triall of vs, whether wee will still trust in his helpe, or flie to vnlawfull meanes.

2 One asking what he thought of Fayries: he answered, hee thought they were spirits: but he distinguished betweene them and other spirits, as commonly men distinguish betweene good witches and bad witches.

Worship of God. 1 It is good to take vp the oportunitie of the morning for the worship of God. For first, who so will see the image of his heart, he shall by obseruing the first thoughts in the morning come to some light of it. Againe, of all times it is most fit to do any thing in, & we by reason of the alacritie which cõmeth vpõ vs after our rest, are most fit to doe any thing in it. Besides, if we bee seriously minded on good things in the morning, other vile thoughts shall the more feebly fasten on vs all the day after. And again, to delay the morning, with suffering worldly thoughts to sease on vs, our minde will be so forestalled with them, that we cannot easily and

roundly gather vp our affections afterwards to Gods worship. For this is a sure note, that he which consecrateth in trueth the first fruites of the day to the Lord, and shutteth vp the day with sacrificing to him; if he haue any sinne falling on him in the day time, he is checked, either with his first morning sacrifice, because hee hath not done as he prayed, and promised vnto the Lord: or he is controuled by the euening and latter sacrifice, in that feare and shame of his sinne, makes him appaled to come in the presence of God.

1 When two gentlemen ride a hunting, it is hard to discerne each others hounds, because they be mingled together, which afterward is more easily done when the hunters are seuered: Euen so, so long as Gods children and worldlings walke as it were together, it is hard to distinguish betweene the heires of the one and of the other: but when they are seuered by persecution, it will surely be seene who be the children of God, and who be the heires of the world. *World.*

1 He obserued many things to be corrupted by superstition, which were good in their first originall: as when women drawing neere the time of their deliuerance, doe require the prayers of the Church, as in a farewell committing themselues to the intercessions of the Saints, partly for that they are to enter into a dangerous trauell, partly for that they shall be long without the publike meanes of the assemblie, and therefore stand in neede of the grace of God watching ouer them. *Women in trauell.*

1 Many come to prayer, and of custome resort to the Sacraments, who either doe not at all heare; or else they heare at their leisure; or else they doe it but in ceremonie without vnderstanding; or if they doe vnderstand it, they doe not practise it; or if they practise it, it is done coldly, and not in power, and yet their owne practise in some things is somewhat strange. They will graunt that to come to the Sacrament requireth a more solemne preparation: and yet they dare boldly aduenture on prayer and on hearing of the word, without any preparation at all. But certainly as the abuse of the Sacrament bringeth iudgement; so the abuse of prayer and the word will procure it: for as the prayer of faith is a sweete oblation to the Lord; so the prayer of the vn- *Word preached.*

beleeuer

beleeuer is an abomination to the Lord. We must not only bring the eare of vnderstanding, but wee must also bring the eare of remembrance, and of practise, and beware that the worde by little and little waxe not lesse pretious vnto vs, as honey to the mouth that is satisfied. And this is sure, when and how much the worde preached doth preuaile, so much our prayers and our sacrifices do preuaile; looke how much the worde preached doth profit, so much doe we profit in prayer, and in the Sacraments. And whensoeuer our delights in the word waxe faint, our praier and al good exercises are like shortly to decay. Prayer bringeth a feeling, and the Sacraments a more confirming of that which we haue in the word. We must beware therefore that we be not too quiet in sin, that we please not our selues in a generall good, and in a perswasion we haue heard enough, but still let vs labour for the worde: for I dare say that all our power in prayer commeth from the worde, euen as the life that is in a tree is inuisible, and yet by the fruites comming out in due season is discerned of all: and as the life of a childe is a thing not seene, but by mouing, going and feeling is easily perceiued; so the life of faith is a thing very secret, and yet by the effects of it at one time or other is discerned of good men. Howsoeuer there may bee workes, and yet not faith; howsoeuer there may be faith, and yet not workes by and by following, many men thinke the word now preached not to bee the right worde, because no men are brought to the obedience of God by so long preaching of it. But wee must rather reason the contrarie: this is sure note it is the true worde, because it is so much refused, and men are made the worse by abusing the word: which as it would make them better, and doth make better all that obey it; so it maketh worse al that doe not receiue it in loue, that they may be saued. 2. Tim. c. 11.

These two counsels want their due places.

Markes of the children of God.

There be some notable marks to know whether our iourney be to heauen or to hell. First, if a man be so close that he will not open his way, whether he purposeth to goe, yet you shall espie out his intent by obseruing which way his carriage is sent: if our

carriage

carriage goe after the flesh, to the flesh wee shall come: if after the spirit, to the spirit we shall come. Secondly, if a man conceale his voiage, yet you shall discerne him by his inquirie this way or that way: if we aske which is the way to Canaan, & where the way lieth in the wildernesse, it is an argument he is going to the promised land. Thirdly, albeit he would keepe his iourney neuer so priuie; yet he is bewrayed, if when in hearing a man speake against his countrey, and dispraise his prince and people, his blood beginneth to rise, he findeth himselfe grieued, and standeth in defence of his countrey. So, if when men disgrace Gods word, speak euill of his ministers, or reproch his Saints, we finde our selues moued, and not able to containe our selues from reprehension: that is a token we are trauailing towards heauen.

2 If we aske, whether a man may not lawfully desire to be in the Ministerie, or no? I answere, that in the ministerie are two things; a worke and a worship; a dutie and a dignitie. The work and dutie to the glorie of God, and the good of his Church, a man may desire: The worship or dignitie, to serue our couetous mind, is not to bee desired. It is good before wee come to the complet function of the ministery, there should bee some training vp by degrees in the schooles of the Prophets. Acts 20. We reade of the training vp of certaine Disciples at Corinth and at Antioch: Paul was first a Disciple, then an Apostle: Ioshua vnder Moses, Samuel vnder Ely, Elisha vnder Eliah, Salomon vnder Nathan, Baruch vnder Ieremie, Timothie vnder Paul, were trained vp. And sure it is good, first to be of ỹ children of the Prophets; then a Prophet, then a Pastor. First Christ calleth some to bee domesticall Disciples, Luk. 6. after he sendeth them forth, Luk. 10. and then they preach most fully, when after his assention they had receiued the holy Ghost. Now if this order were in the Prophets times, why should it not be much more in ours? In the common-weale there is a training vp of the gentrie, before they be installed into Magistracie. In the Court, no man at the first is admitted to the highest titles and functions, but according to their giftes and practise. In naturall things, we will not commit our bodies to euery Phisition, and professor, but make inquirie after him who hath: *Ministerie.*

hath had the longeſt experience. Then it is good, firſt with Ioſua, Samuel, Eliſha, Salomon, Baruch, and Timothy to bee humbled: then with Moſes, Hely, Elia, Nathan and Paul to bee honoured. For what age requireth this more then our headlie old age of the world? wherein yong men are ſomewhat forward, and yong men haue yonger iudgements, yonger affections, vnſeaſoned ſpeeches, and vnſeaſoned ſpeeches bring retractions, and retractions to their diſcredit.

FINIS.

SEVEN

GODLY AND FRVIT-FVLL SERMONS, VPON SVNDRY PORTIONS OF HOLY SCRIPTVRE:

With very profitable obſeruations and meditations of the 4. and 14. chapters of the Prouerbs.

By *Maſter* RICHARD GREENHAM.

Prouer. 10.7. The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.

Verſ. 11. The mouth of the righteous is as a well ſpring of life.

Pſal. 3.30. The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement: for the law of his God is in his heart, and his ſteps ſhall not ſlide.



Imprinted at London.

1599.

THE SERMONS FOLLOWING are theſe.

1 Of quenching the ſpirit. 1. *Theſſ.* 5. 19.
2 Of murmuring. *Exod.* 16. 2.
3 Of zeale. *Reuel.* 3. 19.
4 Of a good name. *Pro.* 22. 1.
5 Of humilitie. *Pro.* 18. 12.
6 Of the education of children. *Pro.* 17. 21.
7 Of repentance and true ſorrow for ſinne. *Act.* 2. 37. 38.

His meditations and obſeruations are on *Pro.* 4. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. verſes.
Pro. 14. 5, 6, 7, 8. verſes.

TO THE RIGHT WORSHIPFVL MASTER DOCTOR CÆSAR,

Iudge of the high court of Admiraltie, Master of *Requests, and of S. Katherins : and to the* right vertuous gentlewoman his wife,

H. H. *wisheth an increase of all prosperitie, and of the rich graces of Gods spirit vnto life euerlasting.*

THese Sermons (right Worshipfull) are full of good instruction, and consolation. I haue endeuoured to giue some view of them all, by some short aphorismes, on this maner.

1. The first Sermon, is of the quenching of the spirit, where he teacheth vs: 1. *That albeit those be worthily condemned, that neuer tasted, nor desire to taste of the spirit of God: yet a more iust and fearfull condemnation is like to come on them, that hauing once receiued it, doe after lose the same.* 2. *To know whether we haue the spirit: he saith, like as he knoweth best, that he hath life, which feeleth it in himselfe: so he best knoweth whether he haue the spirit, that feeleth the spirit working in himselfe. Againe, he that hath the spirit of Christ, hath some thing in him giuen him of God by his word, aboue all that can be attained, by any mans all gift or humane industrie.* 3. *The spirit often in regeneration, sendeth to the spirituall man, a great and generall astonishment, for great and enormous sinnes committed : and then it dealeth more particularly, smiting vs with a speciall griefe for speciall sinnes.* 4. *Then the spirit teacheth, how the faculties of the soule are all bent to rebellion against God, and specially how reason fighteth against faith, and is a great patrone of vnbeliefe.* 5. *After all this, the spirit* The first Sermon.

saith

*(saith he) bringeth vs to see the vnsearchable riches of Christ, and worketh in vs that precious faith, whereby we apprehend our free iustification in Christ. And then followes the feeling of ioy inspeakable, and that blessed peace of conscience which passeth vnderstanding, iudgement is reformed, affections are cleane altered, and there will appeare in all faculties great forwardnes, and readines to performe things acceptable vnto God. 6. After some falles of frailtie, if wee continue our former hatred of sinne, and the oftner wee fall conceine the more deadly hatred against sinne: if our sorrowe for sinne increase, if our care continue to preuent and cut off all occasions of sinne, albeit we slip and fall often, yet we may not say the spirit is quenched. 7. Such as haue the greater, and certen graces of the spirit of regeneration: their * knowledge is wel grounded, and they labour euermore for a good measure of knowledge, to direct thē in their particular duties: the * knowledge of the wicked is but confused, generall, and uncerten. 8. Albeit the spirit can neuer bee vtterly taken from the beleeuers: yet if they waxe proud, secure, and fall to sin, the graces of the spirit, the cleere vnderstanding, the feeling, the affection, and ioy in the holy Ghost may so dye and decay in them, that they may well seeme to themselues and others to haue quenched the spirit.*

* Like the Sun.

* Like a lightning.

These and the like singular doctrines concerning this matter, are contained in this Sermon. This argument was further inlarged and amplified in other Sermons by him, which as yet I can not finde. For he taught also by what degrees the spirit is quenched: and they were these. 1. *By neglecting the meanes of cherishing the graces of the spirit.* 2. *From neglecting the meanes to proceede to the grieuing of the spirit.* 3. *From grieuing to come to vexing and prouoking of the spirit.* 4. *Lastly, how some after long prouocations, haue quenched the spirit, and lost all the good light and graces of God which they had before receiued.* These bee most dangerous degrees of sinne, and steps to perdition. And thus farre of the first Sermon.

II. The second Sermon is against murmuring, a sinne no lesse dangerous then common, in all degrees and conditions of men. We be here taught: 1. *What the nature is of impatiencie for outward things, what dishonor it brings to God, what a torment to vn-*

beleeuers,

beleeuers, in whom the want of one small thing, breedes such discontentment, as the possession of many rich blessings cannot quiet them. 2. *What remedies best serue to make our hearts calme in all such distempered affections, and they be these: first, most highly to esteeme of Gods fauour, and to preferre that one benefit of the pardon of our sinnes, before all the riches of this life. Secondly, to labour for that precious faith in Christ touching the forgiuenes of our sinnes, and euerlasting life: for if we can once be perswaded, that Christ is ours, wee shall not greatly doubt but that with Christ wee shall haue all things needfull for vs. Let vs receiue this benefit though it come alone, yea though it bring troubles with it: and then for outwarde things we shall possesse our soules with patience. For (saith this reuerend man) we haue no true feeling of the forginenes of our sinnes, if we cannot (when wee feele it) be therewith contented, and readie to forgoe all other things.* 3. *To looke well to our sanctification and regeneration: for if the Lord grant vs to be the glorious temples of his most holy spirit, wherein his graces may shine, he will not deny vs the base things of this life: or if he doe, we shall haue a good supplie of better things.* 4. *To be well assured of our glorious resurrection: for it is farre greater to raise vs being consumed to dust, then to preserue vs being aliue.* 5. *Faith in Gods prouidence: if he made all things of nothing, much more easily can he preserue things made: if he cares for the beasts, much more for man: if for wicked men, much more for his children: if for his children whē they sought him not, much more when they seeke him with all their hearts, and desire to serue him in holines and true righteousnes.* 6. *Lastly, learne by examples that it is Gods blessing in the meanes, and not the meanes without it which preserues vs. The Fathers before the flood fed on hearbes without flesh or fish, and yet liued 700. 800. 900. yeeres. The Israelites liued 40. yeeres without change of garments, or any earthly and ordinary prouision. Moses and Elias liued 40. daies without meate. These examples teach vs if wee haue the meanes, not to trust in them; if we want them, not to distrust in God.* And thus farre the summe of the second Sermon.

111. *The third is of zeale, which teacheth: first, how God commandeth and commendeth zeale: secondly, how he rewards it.*

The rules to know the true zeale of God are these. 1. *True zeale*

begins in our selues, and so proceeds to others: and againe returnes from other men, and ends in our selues. Abraham, Ieb. Moses, &c. first smite themselues, and ever be more zealous against themselues then against other men: for by the sense and feeling of our own sores, we bee taught to deale more mildly and meekly with the sores of other men. 2. *True zeale is as willing to bee admonished, as it is carefull to admonish: and that not onely of superiours, where wee must yeeld of necessitie, but also of equals, yea of inferiours, whom we may seeme to contemne.* Iob. 31. 3. *True zeale is not to be hot, by fits, and cold in the end.* 4. *A very speciall marke of true zeale is this: To bee* [a] *comforted in the publike prosperitie of the Church, when private crosses may make vs sad: and contrarily, to* [b] *mourne and lament for our brethren, when private prosperitie might cheere our hearts.* 5. *True zeale (saith he) will not spare sinne in kindred: for that he loveth most naturally, that hath learned to love most spiritually: and he loveth most truly, that cannot abide sin in the partie beloved, without some wise and discreet admonition.* 6. *True zeale feareth not the force of the mightie, neither is it dismayed at the lookes of the proud.* 7. *True zeale is seene in their cause who can never recompence vs againe.* 8. *The last rule of zeale is this, to be humbled in our selues for those sinnes which we espie or conceive in other men: and specially such sinnes as wee espie in them which are committed to our charge: for that the holy Ghost in his word, accounteth their sinnes our sinnes.* And thus farre the third Sermon.

a Paul.
b Examples, Moses, Nehemias, Daniel.

IIII. The fourth Sermon is of a good name. And here hee teacheth vs: 1. *How deare and precious a thing a good name is.* 2. *Next, what singular gainfull fruites and effects it carieth with it: how God and good men are delighted with vs, if we haue it: how men and angels turne away from vs, if we want it.* 3. *How carefull we ought to be, not to hurt our neighbour in his good name, because it is an inestimable treasure: which being lost, is most hardly recouered.* 4. *With what care and conscience we should seeke to finde it: and hauing found it, with all endeauour and industrie to preserue it.* 5. *He teacheth how a good name and good report, being good things, must proceede from good causes, as of vertue, godlines and good religion.* 6. *He noteth how the world accounteth*

of

of Gods children as of monsters, if they haue but one slip: and highly esteemes of a worldling for any externall gift of minde or body, though sinnes swarme in him. 7. *He teacheth, that if we will auoide an euill name, we must first auoide all euill surmises and deuises against other men: and withall we must haue a godly iealousie ouer our owne waies, that they may not breede in men any suspition of euill.* 8. *Lastly, men must be plentifull in all good workes: all which must be done, first with a simple and sincere affection: next with iudgement and discretion.* And thus farre of a good name.

V. The fift Sermon is of humilitie. The contents of it briefly are these. 1. *Wherefore the Lord humbleth his children before they be crowned.* 2. *How pride rots and marres all good gifts in vs.* 3. *How dangerous and hurtfull prosperitie is to many.* 4. *How to accept good meanes in time, when God calleth vs to repentance.* 5. *How dangerous spirituall pride is to Gods children.* 6. *How feare must increase, as Gods gifts increase in vs.* 7. *How euill thoughts doe exercise Gods best children, and by what messengers God awaketh them.* And this is the short summe of the fift Sermon.

VI. The sixt serues well for Christian parents, for the good education of children. 1. *He warneth them, that they lament not so much for their children, if they be dismembred, or prone idiots, as if they prone grosse sinners, and so become worse then idiots. For such assuredly (without repentance) dishonour God greatly in this life, and cannot escape euerlasting perdition after death: but of peere idiots there is more hope.* 2. *Next he teacheth parents, that when they finde foule sinnes in their children, wisely to consider what causes breed them: whether they be not themselues disobedient to their heauenly father, and haue been to their naturall parents, and yet not repented of their sinnes.* 3. *Lastly, with what wisedome and affection we must correct our children, euer mindfull how that we punish our owne sinnes in them.* And thus much of the sixe Sermon.

VII. *The seuenth and last Sermon teacheth vs:* 1. *That sorrow for sinne is the first step to godlines: for (saith he) it is impossible to hunger after Christ without it.* 2. *That the word of God must*

effect that sorrow in vs by pearcing our hearts, and teaching vs that we haue to doe with God, and not with men: and this well mouud vs with a liuely feeling of Gods iudgement. 3. That we must wisely discerne betweene the true sorrow for sinne, which causeth repentance not to be repented of, and that worldly sorrow which causeth death. For godly sorrow softneth the heart to the obedience of the word: but that worldly sorrow causeth men to kicke and spurne against the word, to the further hardning of their hearts. 4. That many are galled and pricked with powerty, sickues, and other afflictions: but few with their sinnes, which is the cause of their afflictions. But let men bee well assured of this (saith he) that if a man heere trembled for sinne here, he is in the way to hell: if he bee troubled in this life for sinne, he is in the way to heauen. 5. Lastly, that in true repentance the pricking of the heart, and sorrowing for sinne, must bee continued and daily renued: wee must bee humbled with continuall sorrow, that wee may bee refreshed with daily comfort in Christ. And thus farre the compendious and short view of all these Sermons.

This graue and reuerend father, who hath left vs these holy instructions, hauing continued for many yeeres with good successe, and a comfortable expectience of Gods blessing on his holy ministerie, in preaching the Gospell of Christ, his Sermons were many in number: and how effectuall let the godly iudge by these few, which Gods good prouidence hath reserued for posteritie. Now (right Worshipfull) I offer them vnto your good patronage and protection; because I am well assured you loue, and what you may, you further the preaching of the Gospell of our Lord and Sauiour Iesus Christ.

Much am I bound to remember your Worship, and that vertuous gentlewoman your wife, for your great loue to me and mine. I can no way requite your loue, yet by some poore testimonie, I desire to make mine affection knowne in the performance of any Christian dutie what I may. The Lord Iesus Christ that hath knit both your hearts, by one spirit, in one holie faith vnto himselfe, and in loue vnfained one to another: graunt you the

the true peace which passeth vnderstanding, to keepe your hearts and mindes in his faith, loue and feare vnto the end. And thus I humbly take my leaue, recommending you and all yours to the protection of the Almightie.

April. 30. *Anno Dom.* 1599.

Your VVorships euer to commaund in Jesus Christ:

HENRY HOLLAND.

A Sermon preached by M. Richard Greenham, vpon these words:

Quench not the spirit. 1. Thess. 5. 19.

The First Sermon.

ALL the doctrine of the Scriptures may be briefly referred to these two heads. First, how wee may bee prepared to receiue the spirit of God. Secondly, how the spirit may bee retained when wee haue once receiued it. And therefore Saint Paul hauing laboured to instruct the Thessalonians, in the former part of this Epistle, how they may receiue the spirit, doth here teach them how to keepe and continue this spirit vnto the end: and this the Apostle doth by giuing them a charge and commandement, that in no wise they doe quench the spirit: thereby doubtles teaching, that as the shunning of euill, is the first step vnto goodnes; so the readie way to continue the spirit of God in our hearts, is to labour that it be not quenched. Now the Apostle vpon great and waighty consideration, doth here deliuer this precept. For first of all, though all those bee worthily and iustly condemned, that neuer tasted of the spirit of God; yet as our Saviour Christ saith, A more just and fearefull condemnation is like to come vpon them, that hauing once receiued it, doe afterwards lose the same againe. Moreouer, without this spirit of God, no holy exercise can haue his full effect: for the worde worketh not, where the spirit of God is wanting; prayers haue no power to pearce into the presence of God; the Sacraments

Two heads of all the doctrine of the Scripture.

ments seeme small and fillie things in our eyes, and all other orders, and exercises which GOD hath graunted and ordained for man, they are vnprofitable to man, where the spirit is not present to conuey them into our hearts, there to seale vp the fruit of them. Last of all, wee are fit to receiue no good grace at Gods hands: nay, wee doe not esteeme Gods graces, when wee haue not the spirit to teach vs to set a due price vpon them: for speake of the Law, or of the Gospell; of sinne, or of righteousnesse: speake of Christ, or of our redemption, and iustification by him: yea, speake of that huge and heauie waight of glorie, wherewith the elect of God shall be crowned; all this moueth not, we are little affected therewith, vnlesse God giue vs of his good spirit, to profit by the same. The Apostle therefore with good reason, gaue this precept, and wee, for many great causes, are to listen vnto it, least by any meanes the spirit of God bee quenched in vs, and so we depriue our selues of all these fruites. Now, whereas the Apostle saith, *Quench not the spirit*, it may appeare hee speaketh to those that had alreadie receiued the spirit. For, as the fire cannot be said to be quenched, where it is not: so they cannot be said to quench or lose the spirit, which haue not as yet receiued it. Then know, that this precept doth properly belong to them, that haue receiued the spirit of God, and they especially are to make a speciall vse of it: for the other, it cannot profit them, vnlesse that, as the seede lying in the ground a long time, doth afterward budde and become fruitfull; so this continue in their mindes, till they haue tasted (in some good sort) of the spirit of God, & then breed in them some carefulnesse that they doe not quench it. Well then, to them that haue felt and found the spirit of God in them, to them saith Saint Paul in this place, *Take heede that ye quench not the spirite*. Of this, if wee doe somewhat seriously consider, these two questions will offer themselues, and soone arise in our minde. First, how wee may know whether wee haue the spirit of God, or no. Secondly, if wee haue it, whether it may bee lost againe or no: which if they bee well and sufficiently answered, they will doubtles giue great force vnto this precept. For the first then, if wee will know whether wee haue the spirit or no, wee must surely vnderstande, that as hee knoweth best that hee hath life,

Exercises of religion vnprofitable to them which want the spirit.

The precept of not quenching the spirit, belongs to them which haue the spirit.

life, which feeleth it in himselfe: so hee best knoweth whether he haue the spirite of GOD, that feeleth the spirite working in him. And if we will further know, by the peculiar working and effects of the spirit, then let vs marke these.

First of all, if there bee nothing in man but the nature of man; if nothing but that may bee attained by the arte and industrie of a man, then surely in that man is not the spirit of GOD: for the spirit is from God, it is from aboue, it is aboue nature: and therefore the Apostle doth set the spirit of God, against the spirit of the worlde, when hee saith: *We haue receiued the spirit, not of the world, but of God.* Spirituall man is indued with supernaturall gifts.

Besides, the spirite of God is eternall, and endureth for euer: but all the doings and deuises of men they perish, and in time they haue an ende. Therefore though a man haue wisedome with great knowledge, though in wit and skill bee passe and excell the common sorte of men; yet, if from aboue hee haue not beene inlightened; if from heauen his wisedome hath not been sanctified, his knowledge shall decay, his wisedome shall wither like grasse, he hath not as yet tasted of the spirit of God, that endureth for euer. And therefore saith Saint Paul: *We teach the mysteries of God, which none, no not the Princes, and the men of this worlde, which are aboue others most excellent, are able to vnderstand.*

Secondly consider, whether in thee there bee any alteration or chaunge. For the wise men which were expert in nature, could say, that in euery generation there is a corruption. And wee see, that the seede sowen is much chaunged before it grow vp and beare fruite. Then needfull it is that in regeneration, there bee a corruption of sin, so that as seed in the ground, so sin in our mortal bodies may decay, that the new man may bee raised vp, the spirit of God taking possession of our soules. Therefore the Euangelist Iohn doth make this the first work of the spirit, that it shal rebuke the world of sin: and this so needfull, that without it there is not the spirit of God, neither yet can Christ come and enter into that man. Hereof it was that Christ compared the Iewes to *children in the market place, who would not dance though they were piped vnto:* A spirituall man must haue an alteration or change.

and

and the reason was, because they had not first learned with Iohn to mourne: for they that by the preaching of Iohn, learned to lament their sinnes, and for their sinnes were pensiue in their owne soules, they receiued Christ, they daunced and did reioyce to heare the ioyfull tidings of the Gospell. Therefore Christ saith, *That whores and harlots entred into the kingdome of heauen,* (seeing they lamented their sinnes) *before the proud Pharisies,* which were touched with no remorce for their sinnes. And for the same cause it is, that Christ calleth vnto him, them only *that labour and are heauie laden*: teaching, that if they finde not sinne to be a heauie loade and burthen to them, they haue not the spirit of God, neither are they fit to receiue Christ. Then to be rebuked of sin, is the first worke of the spirit; which the spirit worketh in vs by these degrees. First, it raiseth vp in vs a great and generall astonishment, by reason of all those great and enormous sinnes that we haue committed, and this doth strike vs downe, it doth terrifie vs, and hold vs amazed wonderfully: then it dealeth with vs more particularly; and besides that, it bringeth vs vnto a speciall griefe for speciall sinnes, it doth bereaue vs of our chiefe desires, and bringeth vs out of conceite and liking with the best things that are in vs: for then it doth display before vs the vanitie and darknes of our vnderstanding, how vnfit and vnmeete we are to vnderstand and conceiue those things, that doe aboue all others especially concerne vs: then doth it let vs see the peruerse corruption of our iudgement, and that before God, and in things belonging to GOD, wee bee as bruite beasts, not able to discerne things that differ, nor to put a sound difference betweene good and euill: then doth it let vs see that our reason is vnreasonable, nay, that it is hurtfull vnto vs, a great enemie to faith, and a great patrone of infidelitie and vnbeleefe. When it commeth to our affections, it turneth them vpside downe, it turneth our mirth into mourning, our pleasure into painfulnes, and our greatest delight into most bitter griefe. If it doe proceede further, and come once to the heart, and to the stomacke and courage that is in vs, then it cutteth vs to the quick, then doth it at once cast vs downe in humilitie vnder the hand of God: for while wee had to deale with

1 A generall astonishment for sinne.

2 A speciall griefe for speciall sinnes.

Workes of the spirit in the regenerate.

Reason against faith.

with men, wee were as ſtoute as any, and would not ſtart for the beſt. Wee had reaſon to ſay for our ſelues, and courage to defend our ſelues againſt all thē that did deale with vs: but now the ſpirit draweth vs into the preſence of God, it ſetteth vs ſee that we haue to doe with God, and that our ſtrength is weaknes in reſpect of him. Then doth our heart begin to faile vs, then doe wee lay our hands on our mouthes, and dare not anſwere: nay, then doe wee quickly take vp our croſſe, becauſe the Lord himſelfe hath done it. Behold here how the ſpirit worketh, behold how ſin is corrupted: & who ſo can behold here this in himſelfe, may aſſuredly ſay, that the ſpirit of God is in him, that it is not in vaine within him, nay, that it is mightie and liuely in operation in his heart.

The third note and effect, is the bringing on forwarde of this worke vnto iuſtification: for when the ſpirit hath brought vs thus farre, then doth it begin to open vnto vs a doore vnto the grace and fauour of God: it doth put into our minds, that there is mercie with God, and therefore ſtirreth vs vp to ſeeke mercie at his hands: afterward, it doth let vs ſee how Chriſt ſuffered, to take away the ſinnes of the world, that in the righteouſnes of Chriſt, we may looke to be iuſtified before God. And this it doth not let vs ſee onely, but doth effectually worke a ſure perſwaſion of it in our hearts, and confirmeth the ſame by two notable effects. The firſt is, a ioy moſt vnſpeakable and glorious, wherewith our harts muſt needes be wholly taken vp and rauiſhed, when wee ſee our ſelues by the righteouſnes of Chriſt of the free mercie and grace of God, redeemed from death, deliuered from hell, and freed from the fearfull condemnation of the wicked. The ſecond is the peace of conſcience: which indeede paſſeth all vnderſtanding. While ſinne, and the guilt of ſinne remained there was no peace, nor reſt, nor quietnes to bee found, but feare within, terrors without, and troubles on euery ſide: but when ſinne is once nailed to the croſſe of Chriſt, when the guilt of ſinne is taken out of our conſciences, and the puniſhment thereof farre remoued, then muſt needes enſue great peace: for our accuſers dare not proceede againſt vs, our ſinnes are forgiuen vs, and God is at one with vs: and for this, we haue the warrant and teſtimonie of the ſpirit. Can fleſh and blood perſwade vs of it? can any creature aſſure vs how

The 3. note.

How the ſpirit leades vs to Chriſt.

Two arguments of our iuſtification.

how God is affected towards vs? no doubtlesse. And therefore where this ioy and peace is, there must needes be the holy Ghost, the author and worker of the same. For as no man knoweth what is in man, but the spirit of man which is in him: so none knoweth the will of God, but the spirit of God, and therefore it is the spirit of God that must certifie our hearts and spirits of the same. And hereof there doth arise that, which wee take as the fourth note, when we finde it in our selues: to wit, the life and nimblenes that is in vs to doe good: for when a man doth finde fauour frō God, for the forgiuenesse of sinnes, then the loue of God constraineth him, that ioy which he conceiueth inforceth him, and putteth life into him, for the performance of those things, which are pleasing vnto God: then he beginneth to finde himselfe not onely reclaimed from euill, but also applied & framed to that which is good; then is his vnderstanding inlightened, to see into the mysteries of godlinesse, and into that great worke of his redemption, and into whatsoeuer concerneth the sauing health of his soule: then is his iudgement reformed, and he is made able to iudge betweene false religion and true, betweene the works of the flesh, and of the spirit, betweene that which is good, and that which is euill and displeasing in the sight of God. Then are his affections in some good measure altered; his desire is set, not vpon earthly, but vpon heauenly things; his ioyes are not in the earth, but in the heauens; his anger is wasted and spent, not vpon his owne priuate cause and quarrels, but vpon his owne sinnes, and vpon whatsoeuer hindereth the glorie of his God. This is the life of God in him; thus he liueth that hath receiued the spirit, and thus he leadeth his life continually: for they that haue receiued the spirit, are led by the spirit and doe liue accordingly, bringing forth the fruites of the spirit. But this hath weaknes ioyned with it, and men through frailtie may soone fall, and therefore their life is said *to bee hid in Christ*, because in full and perfect manner it doth not appeare. Therefore, if notwithstanding these frailties and falles, wee will know whether we still retaine the spirit of God, wee must search our selues, and trie our hearts by these rules. First, if through frailtie we haue fallen (for who is hee that falleth not?) wee will then know whether by our fall wee haue lost the spirit of God or

The 4. note.

Readines to obey.

Rules to know whether we haue the spirit.

no, let vs see what liking, or misliking we haue of sinne: for if after our fall, wee doe hold our former hatred of sinne, and the oftner we fall, the more thorough and deadly hatred we conceiue against sinne, vndoubtedly that frailtie hath not as yet depriued vs of the spirit. Secondly, come and see how it standeth with thy sorrow: for so long as thy sorrow encreaseth for thy sinnes, it cannot bee thought that sinne and the flesh, haue ouercome and vtterly quenched the spirit in thee. Thirdly, trie thy care: and if thou groane in a godly care, both how thou maist bee able to wage battell against sinne in the plaine field, and how thou maist preuent sinne in all his policies, thou hast a further assurance, that sinne, although it bee as great as Goliah, yet it hath not hitherto preuailed against thy poore and little Dauid, I say, against those few and smal graces, which the good spirit of God hath bestowed vpon thee: but the last is most certen, and that is this: When thou art carefull to redeeme that, which by thy fall thou hast lost, and hast a care to runne so much faster forwarde, by how much more thou hast been letted by thy fall: then it doth appeare that the spirit is in thee, yea it is liuely and mightie in operation, and such as shall neuer be taken from thee, vntill the day of Christ [illegible]

Thus may we in some good and competent measure trie and proue, whether wee haue the spirit of God or no: for where these fruites are to bee found, there is also the spirit of God. For further confirmation whereof, we may note the manner of speech, where he saith, *Quench not the spirit*. We doe commonly vse to say, the fire is quenched, when the light and heate thereof is taken away: and indeede nothing can properly be said to be quenched, but the fire. Now whereas the Apostle saith, *Quench not the spirit*, he giueth vs to vnderstand, that the spirit is in some respect like vnto fire: therefore if wee doe but a little consider of the nature of fire, wee shall a great deale better iudge of the spirit. And among others, these properties we finde to bee in the fire. First of all it will burne vp, and consume things that may bee burned and consumed: and therefore lighting vpon straw, stubble, stickes, or such like, it bringeth them to ashes, and doth make them as though they had not been at all. Secondly, it doth purge and purifie those things that can abide to bee purged: and this it doth, first by taking

The spirit like fire.

Properties of fire.

king away the superfluitie of drosse, that hath ouercouered the thing to be purged. Then by fining the thing it selfe, and by making it purer and purer. Thirdly, it giueth light euen in the most dimme and darkest places. And last of all, it giueth heate, and withal, doth as it were put life into those things which are capable of life: for whilest a man is frozen and starued for colde, hee is numbde, and as it were without life: but being brought to the fire, he is het, he is reuiued, he is cheered, and then becommeth actiue and nimble. These are the properties of fire, and these doe in some manner resemble and shadowe out vnto vs the workes and effects of the spirit. For first of all, when the spirit of God seaseth vpon a man, and entreth into his soule, then it beginneth to burne, to waste and consume in him, those things that will be wasted: after this sort euill affections, noisome lusts, and other stubble which is in man, by the spirit of God are consumed and burned. Secondly, it doth purge vs from grosse sins, and daily more and more doth purifie vs, that we may be a cleane and holy vessel and temple for him to rest and dwell in. Thirdly, it is a shining lampe, euer burning and continually giuing light vnto vs, in that way which we haue to walke. And lastly, it doth set vs on heate, and inflameth vs with a zeale of Gods glorie, with a care of our dutie, and with a loue of all mankinde: yea, withall it putteth life and lust into vs, to walke in that good way which it doth leade vs, and to doe all those good workes which may glorifie God, or bee commodious vnto men.

Foure effects of the spirit.

Thus wee see what likelihood there is betweene the spirit and fire, for which cause the spirit in the Scripture is compared vnto fire: nay it is sometimes called fire: for Iohn saith, *That our Sauiour should baptise with the holy Ghost, and with fire:* that is, with the holy Ghost, which is like vnto the fire. Therefore, as truly and as certainly as wee may say that there is fire, where wee see straw and such like things consumed, or gold and siluer finely purged, or great light in darke places, or great heate in bodies that were numbed before: euen so truly we may say, and so certainly wee may perswade our selues, that the spirit of God is in vs, when we see our corruption consumed, our soules purged from the drosse of sinne, our harts inlightened and made hot in walking, and working

king according to that light. The second question to bee considered is, whether that man which hath once tasted of the spirit, may lose it, and haue it quenched in him. To this it may be sayd, that because the spirit of God commeth to, and worketh in diuers men, diuersly, in diuers measures: therefore we must consider of the diuers working of the spirit, and then frame our answere accordingly. First then, there is a lighter and lesser worke of the spirit, which may be quenched in them that haue it: and that this inferiour or lesser kinde of working may be taken away, appeareth plainly by the parable of the seede which our Sauiour Christ propoundeth, for that, besides *them that receiue the word into good ground, and bring foorth fruites, some an hundreth, some thirtie, some sixtie folde*: he doth also make mention of some others that receiued the worde and yet continued not. And what, had not these the spirit of God in them? Yes doubtlesse, for they receiued the word: yea, they receiued it gladly, and that which is more, they beleeued that which they had receiued. Behold then three fruites of Gods spirit in these men, and yet they continued not: for they beleeued indeede, but their faith was temporarie, it lasted but for a time, and after a time it vanished away, and the spirit departed from them: for, either the pleasures and profits of this life did driue out the graces of God, and drie them vp, or else the fierie heate of persecution did quite consume them.

The second question, whether the spirit may be lost.

More plaine and notable for this purpose is that, in the sixt to the Hebrewes, for there the Apostle saith, *That some may taste of the holy Ghost, and therby be made to taste of the good word of God, to bee inlightened, to receiue heauenly gifts, yea, and to taste of the power of the life to come*. And what then? surely the Apostle saith, *That if such fall, it is impossible they should bee renewed*: giuing vs to vnderstand, that euen they which haue receiued the holy ghost, that haue been inlightened, that haue receiued heauenly gifts, and haue tasted of the power of the life to come, euen such may fall away, and the spirit may be quenched in such.

There is a second kind of working of the spirit, which is a more thorough and effectuall working, which can neuer be taken away from them that haue receiued it. This the Apostle Peter describeth, when he saith, *That the chosen of God, are begotten againe of*

Spirit of faith and regeneration, not vtterly quenched.

the immortall ſeede of the word. This is not a bare receiuing, or a light taſting of the word: but it is a deep taſte of the ſame, whereby we are begotten and borne againe. The Apoſtle Iohn ſetteth downe another note of it, ſaying, *That they that are thus borne againe, cannot ſinne:* that is, they cannot make an occupation of ſinne, they cannot fall flat away by ſin: and why? *Euen becauſe the ſeede of God abideth in them,* euen that ſeede, wherewith they were begotten to a liuely hope of life, euen that ſeede doth abide, and will abide vnto the end. Who ſo is begotten againe by this ſeede, and hath this ſeede abiding in him, the ſpirit hath wrought that in him, which ſhall not be taken from him: and therefore our Sauiour Chriſt ſaith, *The word that I ſpeake, is ſpirit and life.* And in another place he ſaith, *That none ſhall take his ſheepe from him, for the father is mightier then all:* and therefore in another place he ſaith, *That it is impoſſible that the elect ſhould be ſeduced.*

Note. Thus then we ſee the queſtion is anſwered: namely, that there is an inferiour working which may be loſt; and a more effectuall working of the ſpirit which can neuer be taken away from them that haue it. And this muſt not ſeeme ſtrange to vs, neither muſt wee bee offended that the Lord ſhould take ſome, and leaue others: or that he ſhould begin in ſome, and not bring his worke to perfection: for ſo he dealeth with other things in the worlde. Some corne is ſowen and neuer riſeth: ſome ſpringeth, and yet ſhortly withereth: ſome groweth vp to an eare, and yet then is ſtriken or blaſted: and otherſome (at his good pleaſure) dooth come to a timely ripenes. In like manner, ſome trees are planted and neuer take roote: ſome take roote, but yet not bloſſome: ſome bloſſome, and yet neuer bring forth fruite: and otherſome through his goodneſſe doe bring forth fruite in good ſeaſon. If the Lord deale ſo with the plant and hearbe of the field, why may he not deale ſo with vs, the ſonnes of men? If wee cannot conceiue the reaſon of this, wee muſt holde our peace: for all the works of God are done in righteouſneſſe, and all our knowledge is vnperfect: therefore we muſt herein rather accuſe our ſelues of ignorance, then the Lord of vnrighteouſneſſe. So then wee muſt thinke it righteous in the Lorde to deale thus with vs, ſeeing wee are in his hande: and wee muſt not bee offended, though he call

A ſimilitude.

ſome,

some, and doe not inlighten them: and although hee inlighten some, and doe not continue them, and doe of his great mercie continue some euen vnto the end: let vs rather see what vse wee must make of this doctrine.

Vse of the doctrine of quenching the spirit.

First, wee must take heede that wee neuer quench any grace, or gift that God bestoweth vpon vs. Secondly, we must still labour to haue greater measure of gifts: for the wicked may come to haue some small gifts, and such as may bee quite taken away from them. Lastly, it doth put a plaine difference betweene the godly, and the godlesse, betweene them that beare a shew of holinesse, and them that are indeede the holy ones of the Lord: for the one endureth but for a time, and the other lasteth for euer. Now if wee require a further triall, whereby wee may know whether wee haue receiued that spirit which lasteth but for a time, or that which will abide for euer with vs: then let vs marke these rules, which put a plaine difference betweene them. First, wee must marke that inlightning and insight wee haue into the word of God. Certaine it is, that both the godly and wicked are inlightened, but the inlightening of the godly is one, and the insight of the wicked is another: for that knowledge and insight which the godly haue receiued, is certaine and distinct: and therefore in particular things, they bee able to apply the threatning of Gods iudgements to the humbling of themselues, and the promises of God to comfort themselues. Againe, their knowledge is sufficient to direct them both generally, and in euery particular dutie. And last of all, it neuer faileth them, but directeth them vnto the end: but the knowledge of the wicked is not so, for it is confused, generall, and vncertaine. And therefore though they haue a generall knowledge of the threatnings, and of the promises of God, yet can they not make particular vse of the same. Their knowledge is insufficient, not able to direct them in their particular actions, and therefore it doth leaue them in the end. Therefore as the knowledge of the godly for the cleerenes, the certaintie, and the sufficiencie of it, is compared to the Sunne: so the knowledge of the wicked, is compared to the lightning, which dooth not giue any certaine light, it dooth not continue any time; and when it is gone, men are worse thē they were before. So

Knowledge of the godly like the Sun: and of the wicked like the lightning.

doth it fal out with the wicked: for beside that their knowledge doth soone vanish, there is also in them afterwards, greater and more dangerous darknes then there was before: herein then wee doe see one plaine and manifest note of difference. Secondly, we come to our affections. Certaine it is, that the wicked doe desire the helpe and the fauour of God: but looke to the cause, and that will shew a difference betweene them and the godly. The wicked doe onely seeke helpe, because of some extremitie which they suffer; they onely desire to bee in the fauour of GOD, because they would bee freed from griefe: and therefore it is common with them to say; Oh that I were out of this paine, Oh that this my sorrow were taken from me. By which speeches they shew, that so they might be at rest, or liue at their ease, they would little weigh of the helpe or fauour of God. But the godly finde such sweetnes in the fauour of God, that for the desire thereof, they can bee content to forgoe all the pleasures of this life, yea they can be content to suffer much, and endure the crosse patiently, so that at the last they may assuredly enioy Gods fauour. Not the godly onely, but the wicked also, are grieued when they haue sinned: but the wicked doe therefore sorrow, because their sinne hath, or will bring some punishment vpon them: and the godly sorrow, because they haue offended God, and giuen him occasion to draw his fauour from them, therefore his correction doe they beare patiently: but the remembrance of their sinne, that toucheth them still at the very quicke. Then in their ioy, and in their sorrow, may appeare a second difference.

Difference betweene the godly and godlesse.

The third difference is in loue: for though both of them doe loue God, yet it is after a diuerse manner; the one of sinceritie, the other for wages. A poore childe that is taken vp, fedde, and cloathed, will loue him that doth thus feede and clothe him: but if he receiued no more of that man then of another, he would like him, and loue him no better then another: euen so is it with the wicked, if their bellies bee filled, their barnes stuffed, and they haue their hearts desire, they loue God indeede, but yet onely for their bellie, and their barnes. Thus did Saul loue God, but it was for his kingdome: thus did Achitophel loue God, but it was because he was aduanced to bee a councellour: and thus did Iudas loue God,

God, but it was because he was chosen to be an Apostle, and carried the bagge. But what became of their loue the histories doe testifie: Saul was a little afflicted, and forsooke God: Achitophel somewhat crossed in his deuises, hanged himselfe: and Iudas for gaine of money, betrayed Christ. Some experience of this wee may see among vs; Courtiers will be professors, and Schollers of ripe wits will be religious, if Courtiers may come to be Councellors, and if Schollers may be preferred to the chiefest places: but if promotion come not, then their profession is forsaken, and their religion laide aside. And yet that is not all, for either they waxe prophane in their life, or heretically in their opinions. Do the children of God loue on this manner? No, the holy Ghost which they haue receiued in effectuall manner, doth shed the seede of loue in their hearts, & doth work in them a special liking of his goodnes, of his righteousnesse, and of his holinesse: and therefore of sincere affection they loue him. As the naturall childe loueth his father naturally, and though his father beate him, yet beareth he it, and still loueth him: so doe the children of God deale; *They haue powred into them* (as S. Peter saith) *a godly nature*, so that they do freely loue God their father: and though he afflict them, or crosse them in their desires, yet they loue him, and in loue performe their obedience vnto him continually: therefore Iob saith, *Though he kill me, yet will I trust in him:* They therefore are said to haue receiued a free spirit, and to serue God in the libertie of the spirit. And who seeth not this to be a plaine and manifest difference betweene them? therefore we may well take it as a third marke or rule, whereby to proue and trie our selues. Example.

The fourth and last rule is, in considering the worke and effect which Gods mercie receiued, doth worke in vs: for, herein do the wicked shew their wickednesse two wales. First, on the right hand, the mercies of God doe worke in them a wonderfull contentation: but not such as causeth them to returne the glory vnto God, nay rather it is such, as causeth them to take all glorie to themselues: for the graces of God doe puffe them vp, and make them proud, and conceited in themselues. Hereof there ariseth a great securitie, which bringeth first neglect, and afterwarde contempt of all good meanes, whereby they should grow vp in Mercies of God, how they worke on both.

goodnes. On the left hand others offend, being neuer pleased nor contented with that they haue: nay, indeede forgetting and lightly esteeming that they haue, and still desiring new. These men besides that they be vnthankfull, they doe also murmure and grudge against God, and are neuer pleased with him. Betweene these two, doe the children of God hold a middle & euen course: and therefore we shall see these things in them. First, a sight and an acknowledging of the wants which doe moue them, as Saint Peter saith, *Like new borne babes, to desire the sweete and sincere milke of the word*, that therby the graces they haue, may be increased, and their other wants may be supplied: and so farre are they from being puffed vp with pride, that they reioyce when their pride may be pulled downe, or their haughtinesse abated, either by some sharpe rebuke, or by some fearefull threatning, or by some moderate correction from the Lord. For they know, that if it were needfull for Saint Paul to bee buffeted, and that by the minister of Satan, to the intent that his pride might bee beaten downe: then it is much more needfull for them, after sundrie waies to be humbled. Besides, they do not onely desire the word, but they also waite vpon the Lord, vntill it pleased him to worke further in them thereby: and this waiting is as earnest as is theirs, who hauing watched all the night, doe waite and looke for the dawning of the day. Secondly, as they see their wants, so also they see that grace they haue receiued, and are for that time well appayed, and contented therewith: and therefore as their wants doe humble them, so the graces of GOD receiued doe comfort them: and as their wants doe call vpon them, and cause them to seeke more: so that they haue, doth prouoke them to be thankfull for that they haue receiued. See then a quite contrary course of the wicked, and those that of sinceritie doe worship God: see I say how contrarily the graces and gifts of GOD doe worke in them. And therefore from the consideration hereof, we may wel draw a fourth rule, whereby to make triall and examination of our selues: so to conclude this poynt in a word, when a man by the spirit of God hath been inlightened vnto a certaine and sufficient knowledge of Gods will, when hee findeth his affection, chiefly and aboue all other things set vpon God, when he findeth a pure

and

and sincere loue of GOD in his heart, not for wages, but for the worke of grace, which after an vnspeakable manner doth moue him thereunto: and when he doth thankfully acknowledge mercies receiued, as he doth carefully attend & waite vpon the Lord, till hee bestow some greater measure of graces vpon him; then may he be vndoubtedly perswaded, that hee hath found the spirit working in him in a more effectuall manner, and that therefore it shall neuer bee taken from him. But what then? may such men cast off all care? No, for vnto them doth S. Paul giue this charge, *That they doe not quench the spirit*. And not without cause doth he giue them this charge: for though the spirit it selfe can neuer bee taken vtterly from them, yet doubtles if they waxe proude, if they grow secure, if they fall into sinne, the graces and gifts of the spirit may decay and die in them, their cleere vnderstanding, their feeling, their affection and all may be gone; so that in their owne iudgement, and in the iudgement of others, it may seeme that they haue quite quenched, & put out the spirit. Neither must this seeme so strange: for if the image of God, which was more perfectly placed in Adam, then it is now in vs. If I say, this image might quite be lost and blotted out, as we see it was, then no marueile if the graces of the spirit of God be for a time, as it were dead and drowned in vs. And that we may be the lesse offended herewith, the Scriptures doe offer vnto vs such examples of men, as hauing been once effectually called and truly borne againe, haue yet afterward through some sinnes, lost the graces of the spirit: such were the Galathians, for they were truly called, and effectually regenerate by the spirit and Gospell of God, as may appeare by this, that for the words sake they reuerenced the Apostle as the Angell of God; yet they were snared with false doctrine, and fell very dangerously to the choking and quenching of the graces of Gods spirit in them. The spirit it selfe was not taken from them, nay, Christ did still continue in their hearts: but yet for want of godly graces, he was as it were without fashion or forme: so that the Apostle did as it were trauell againe, vntill Christ was fashioned anew in them. Dauid also vpon the committing of his sinne, was brought into the like case: therefore in the 51. Psalme hee prayeth, *That God will create in him a new spirit*. What? was the

What the godly are to feare.

ſpirit quite gone? No, for by & by in the ſame Pſalme he praieth, *That the Lord would not take away his holy ſpirit from him.* How can theſe two ſtand together, firſt to pray, that a new ſpirit may be created in him; and then, that the ſpirit of God may not be taken from him? Surely the ſpirit it ſelfe was ſtill in him, and therefore he prayeth, that it may not bee taken from him: but the graces, and gracious working of the ſpirit they were dead and gone, and therefore he prayeth that they may bee renewed in him. By this then wee ſee, that the very chiefe graces of the ſpirit may bee quenched, euen in the moſt godly, when they fall into ſinne. But yet that no libertie may bee taken hereby, let vs a little conſider what griefe and puniſhment they procure to themſelues, that doe by any meanes loſe the graces of the ſpirit. Firſt of all we muſt know, that though the ſpirit of God cannot be gotten by our labour, yet it cauſeth vs much labour, and we muſt vndergoe much trauell, and ſuffer much trouble, before the ſpirit of God doe take poſſeſſion of vs: now when the graces of the ſpirit are loſt, all this our labour ſeemeth to be loſt, and what griefe is it to ſee the whole labour and trauell of a man to vaniſh and come to nothing? Secondly, when a man receiueth the ſpirit of God, and by the ſame ſpirit is aſſured that his ſinne is forgiuen him, and that he is in the fauour of God; there doth ariſe in his heart a great ioy in the holy Ghoſt, a ioy I ſay, that is vnſpeakable and glorious: and this ioy is loſt and gone, when the graces of Gods ſpirit are gone: with how great griefe and woe, they know, that in any meaſure haue taſted of it. Againe, when the graces of the ſpirit are choked in men, then they haue no heart to doe good, they haue no affection to goodneſſe, but all is goe; and they are made for the time, as it were an vnprofitable burthen of the earth. What griefe can bee greater then this? what ſorrow can ſinke more deepe, then that a good man ſhould be cleane withholden from doing good? Moreouer it is ſure, that when the gifts of the ſpirit are in this ſort gone, then he that was moſt righteous before, may ſoone fall into great ſinnes, yea and which is more, they ſhall alſo ſuffer the reproch of their ſinnes. For this is a part of the couenant that God made with his, *That though he will not take his mercies vtterly from them, yet he will viſite their ſinnes with the rod, and their iniquities*

Note.

Our ioy may be loſt.

quities with scourges: and what griefe this is, the example of Gods children may shew vs. What griefe was it to Noah to become a laughing stock to his owne sonne? What heart breaking to Dauid, by his owne sonne to be thrust from his kingdome? So grieuous were those punishments laid vpon them, that if without any respect of hell or heauen, we could consider of them, we had rather want all the pleasures of sinne, which they enioyed, then we would beare the reproch and feele the paine which they suffered. Last of all, when the graces of the spirit of God are once decayed, they can neuer bee repayred and recouered, but with much sorrow and great danger: for it cannot but breede much sorrow of heart, to remember his former sinnes, to examine and see the greatnes of them, to apply Gods iudgements to them, and to prouoke himselfe to sorrow for them. This is as it were to goe through the pikes, and through a purgatorie in this present life; and yet this must be done, before wee can recouer Gods graces againe. Againe, it is a very daungerous thing: for in such cases men are brought as it were with Ionas, into the bottome of the sea: and as Dauid saith, *into the deepe waters*, so that all the forges and waues doe passe and flow ouer him. Now wee know what danger it is for a man to be thrust ouer head and eares into the deepe waters: and therefore they that are in such a case, are in great danger: wherefore all these things considered, the losse of all our labour, the losse of all true ioy, the vnfithes to do good, the readines to sinne, the griefe and daunger that ensueth thereof, will, or at the least wise may cause vs to beware how wee quench the spirit. And this is the vse of the doctrine, in humbling of vs: which also doth furthermore serue to comfort vs, knowing that we may suffer a great decay of Gods graces, yet by the rod, or by the word of God, or by both, they shall be renewed in vs againe. And thus much of this commaundement that the Apostle giueth here, that wee should not quench the spirit.

Example.

Their state after a relapse.

FINIS.

OF

OF MVRMVRING.

The second Sermon.

Exodus 16. 2.

And all the congregation of Israel murmured against Moses and Aaron.

MAny men now adaies hearing the often murmurings of the children of Israel, doe euen spit at them, and account them as the worst people vnder the Sun, which would so often and so obstinately rebell against the Lorde. But these men do little consider either the temptations, wherewith the Israelites were prouoked to murmure, or the corruption of their owne hearts, which will as bitterly murmure vpon lesse occasion. For albeit they were an obstinate and stiffe necked people, as Moses witnesseth of them, *euer since they came out of Egypt vntill now*: yet here no doubt they were vehemently tempted, when they from the plentie of all things which in Egypt they enioyed, were brought into a rough and desert wildernesse, being sixe thousand men, besides women and children, and great store of cattel, hauing neither meat nor drink, wherewith they might be nourished. Wherfore let vs cease to wonder at this people, and let vs in them see our owne corruption, and we shall finde it to be as great as euer theirs was. For doe not many men I pray you euen amongst vs, beholding the riches of others, or the plenty of things which the Lord bestoweth vpon his Magistrates, or ministers, for the faithfull discharge of their duties, doe they not I say murmure against

Murmuring.

againſt Gods ſeruants ſet ouer them? and are they not more grieued for the want of ſuch things, then thankfull for that the Lorde hath freed them from ſuch troubles, which others haue, or giuen them ſufficient to liue vpō? True it is, notwithſtanding the greatnes of this peoples temptation, yet their ſin was wicked in them, and great and hainous in the ſight of God, becauſe that whereas they had oftentimes manifold waies, and after a wonderfull manner felt and taſted of the goodnes of the Lord, in ſo much that the very vnthankfulleſt of them all, had been driuen to confeſſe it: (for wonderful was their deliuerance out of Egypt, ſo miraculous was their preſeruation at the red ſea, and infinit mercies more aboue hope and expectation beſtowed vpon them) yet now forgetting all his former benefits, would ſo grudge and murmure for the want of meate, that rather then they would ſo continue ſtill, they would wiſh againe to returne to bondage. And indeede ſuch is the nature of murmuring, that it will cauſe man not onely to forget Gods benefits, but to forget that he is a man. It preuailed ſo much with this people, that they wiſhed themſelues againe in Egypt, although they knew that there they were moſt miſerably afflicted: and that the Lorde in carying them thither at the firſt, did in iuſtice puniſh them for their ſinne. And this wiſh of theirs is as much as if they ſhould haue ſaid, would the Lord had at once cut vs off and deſtroyed vs, rather then left vs in this caſe: thus they were contented to do, ſo that they might haue their bellies full, and rather then they would depart from their fleſh pots and other pleaſures, which in Egypt they enioyed. Many are like minded to theſe people now adaies: for wee ſee diuers vpon their death beds very ſenceles and ſecure, who can bee contented with open mouth to record the goodneſſe of GOD towards them in things concerning this preſent life: but in the meane time, being without hope, ſenſe or feeling of the ſweete ioyes to come, do die thus by their fleſh pots. Otherſome, if they bee brought to any miſerie, as pouertie, ſicknes, or ſuch like, do beare it ſo impatiently, that in their hearts, and oftentimes in open ſpeeches they wiſh they neuer had been borne: ſhewing thereby that their fleſh pots do more like them, and their health doth better pleaſe them, then the goodnes and louing countenance of the Lord. None of all theſe

Nature of murmuring.

Impatiencie.

these doe euer consider what they haue receiued of the Lord, but their eyes are still vpon their wants; and the want of one thing that they doe desire, though it bee but small, is more disquietnesse vnto them, and maketh them to murmure, more then the enioying of many benefits which they haue, can quiet their hearts, in the trust of Gods prouidence, or make them thankfull. Now if any of vs shall be brought to wish our death by the griefe of any affliction, let vs shake it off, and put it farre from vs, the desire is euill: for it is better (as Salomon saith) to be a liuing dogge, then a dead lyon. For be we neuer so miserable whilest wee liue, there is a time left for repentance, but after death there is none: therefore in thy life time labour to feele Gods mercie in Iesus Christ, and then no miserie shall euer hurt thee, till thou be gathered into his kingdome.

Note.

Fauour of God how precious.

This shalt thou learne to doe if thou canst receiue the fauour of God for it selfe, though it come alone, yea though trouble doe come therewith, knowing and perswading thine own heart, that hauing it thou hast all things; and if thou want it, yet in greatest abundance thou hast nothing. Againe, if thou haue it, no manner of miserie can make thee miserable: and if thou haue it not, in greatest felicitie thou art most miserable. But the Israelites dealt here after a cleane contrarie manner: for the want of bread here in the wildernesse, being but for their bodies, did make them to despise their great & wonderful deliuerance out of Egypt, which was vnto them a signe of their spirituall deliuerance. And this is the nature of all naturall and worldly men, so vniustly to discerne of Gods gratious goodnesse, that they had rather forgoe many spirituall benefits and blessings, then one worldly and corporall commoditie. For it is a greater griefe to men now adaies, that are in prosperitie to forgoe their riches, then to forgoe their sin. And againe, the want of riches doth vexe and trouble them more, then the want of spirituall and heauenly graces: and the hauing of riches doth more reioyce their hearts, then the burthen of sinne, which procureth Gods wrath, doth worke their griefe. Such men know not that riches are no sure signes of Gods fauour, though he in the abundance of his mercie doth let his Sunne shine vpon the wicked and vpon the good: so that the hauing of riches is no

Riches no argument of Gods fauour.

argument

argument that he loueth vs; nor the want of them is any argument of his displeasure towards vs. Whosoeuer therefore seeketh God in these outward things onely, and bindeth his fauour vnto them, doth neither with them, nor without them, duly esteeme of the fauour of God, but setteth light thereby: which although in plaine words he speaketh not, (for the children of Israel here did not flatly speake against the Lorde, but against his ministers Moses and Aaron) yet whilest he is careles of the worde, prayer and Sacraments, and despiseth and grudgeth against Gods ministers and seruants, he manifestly declareth what price it beareth in his hart. It standeth euery man in hand then in his owne heart to feele this sinne, and to be sorrowfull for it; to know it is in him, and then to leaue it: least the god of this world whom hee serueth, doe for a while giue him his desire, that in the world to come he may haue him for his portion: and to such as acknowledge this murmuring to be a sinne, and bee grieued for it, there followeth remedies to helpe out of it.

Remedies against murmuring.

For as much as impatience and murmuring proceedeth from infidelitie, the remedie therefore must bee fetched, first from faith in Gods mercies, and in the benefits which Christ hath by his death purchased vnto vs, and in the hope of the resurrection to euerlasting life, and in Gods fatherly prouidence: which things if wee doe beleeue, wee must also beleeue that God in this life will sufficiently minister vnto all our wants: and vnlesse wee doe beleeue them, wee doe not, neither can wee beleeue with assurance, that the Lord will preserue vs. But if we doubt whether the Lord will helpe vs in earthly things, we must needes much more doubt of his fauour in spirituall benefits. First therefore the great and rich mercie of the Lord, and his fauourable dealing with vs, being duly considered, shall be very profitable to worke in vs patience: for if wee see how the Lord forbeareth vs, and rewardeth vs, not according to our sinnes: nay, if wee see that when for the ripenes of our sinnes he might confound vs, yet hee doth not so much as punish vs; and when he might iustly punish vs, yet hee dealeth mercifully with vs, and bestoweth his mercies vpon vs. If (I say) we can acknowledge this to bee his ordinarie dealing, that by his long suffering hee doth leade vs to repentance, and by his manifold

fold mercies hee doth as it were weane vs from our sinnes, this would much bridle our murmuring, and instruct vs to patience. And yet we see a further thing then this in this people of Israel: for the Lord doth not onely beare with their sinnes, and bestow many mercies vpon them: but to helpe them and to doe them good, he doth vse extraordinary meanes; as to bring down bread from heauen, to make water gush out of the rocke: where hee sheweth, that for the safetie of his people, euen when all meanes doe faile, and when to mans iudgement there is no way to finde out helpe or deliuerance: yet there will the Lorde magnifie his mercie towards his seruants, and will work wonders for their preseruation. He doth not thus deale with the Israelites onely, but he maketh this his ordinarie dealing with his seruants from time to time. As Moses applieth this place, when he saith; *The Lorde hath fed thee with this Manna fortie yeeres, that thou maist know that man liueth not by bread onely*: and Christ in our person being tempted to vse vnlawfull meanes, ouercame the diuell with this answere, *Man liueth not by bread onely*. Teaching vs, and leauing vs an example to haue the same answere in readines, in the like temptations: knowing, and assuring our hearts, that the Lord will by one meanes or other, do good vnto his children, and dispose of all things that shall befall them for the best: onely let them take heede of this that they rest in his word, and goe no further, but by faith waite on him therein, and he will giue that shall bee sufficient for them, if not in earthly benefits, yet in spirituall graces.

The 1. helpe.

Deut. 8.

The 2. helpe against murmuring.

The second helpe which we must vse to refraine our murmuring, is a liuely faith of our redemption wrought by Christ, which consisteth in the free forgiuenes of our sinnes, and the imputation of Christs righteousnesse vnto vs, in the sanctification of his holie spirit. Thirdly, in the hope of euerlasting life. First then if we can stedfastly beleeue, that God for Christs sake hath freely forgiuen vs all our sinnes, yea that he hath giuen vs his only beloued sonne, that we might be beloued in him, wee shall without any great adoe beleeue that the Lord wil not suffer vs to want any thing, but with him will giue vs all things: for seeing sin which is the cause of all miserie, is taken away from vs, that so wee might bee with

The 3. helpe.

Christ

Christ inheritors of the heauens, we may be sure that in the meane time no miserie shall hurt vs.

Thus Abraham hauing receiued a promise for seed of his sonne Isaac, doubting nothing but that the Lord would prouide means to bring the same to passe, in the assurance hereof sent his seruants to his own people to prouide a wife for his sonne. And these children of Israel no doubt, if they had beleeued that the Lord had deliuered them out of Egypt, that hee might bring them to the promised land, they would neuer haue doubted of his mercifull preseruation, neither here in the wildernesse, nor elsewhere, till they had come to the land of promise. And againe, if we could firmely beleeue that God the father for Christs sake doth not only not impute our sinnes vnto vs, but that he doth also accept vs in the righteousnesse of his sonne, imputing the same vnto vs, how should we doubt of meate or raiment, or any such other thing? For by this meanes he is made our mercifull and louing father, which knoweth perfectly what things we stand in neede of: and for his power is able euen in greatest extremities to helpe vs, and for his loue and good will towards vs will helpe vs: and thus doth he abide for euer, and is neuer chaunged. For though a mother should forget her children, yet will the Lorde neuer forsake those that loue him, and in faith call vpon him. To this free forgiuenes of sinnes, and the imputation of Christs righteousnesse vnto vs, there must bee added the sanctification of the spirit, as the second part of our redemption: which if we bee once throughly perswaded of it, it shall be a speciall helpe vnto vs against all impatience and murmuring against the Lorde: for it is a greater thing to turne a sinner, then to worke wonders in nature. And therefore if in our hearts wee can beleeue that God hath made vs of sinfull and wicked men, iust and righteous; of vile wretches, the vessels of righteousnesse; of the mansions of the diuell, fit temples of his holy spirit; if wee doe beleeue that he can make of couetous men, liberall men; of whoremongers, chast persons; of oppressors, vpright dealing men: yea, if wee can beleeue that the Lord both is able, and willing also to deliuer vs from any sinne that is within vs, bee it neuer so strong either by nature or by euill custome: and last of all, if we can beleeue that he is able to make the wolfe and

Gen. 24.

The conuersion of a sinner how great a thing it is.

the

Esay.11. the lambe to lie together, the leopard and the kid; shall wee euer doubt that he will once faile vs, or suffer vs to want the thing that is meete for vs, seeme it neuer so vnpossible to bee attained vnto? Thirdly, if we beleeue that with Christ we shall be raised vp at the last day, we shall as stedfastly beleeue that he will preserue vs: for it is a greater matter to raise vp our bodies being dead and consumed to dust, then to preserue them whilest they are aliue: if hee can doe the greater, he can doe also the lesse. Moreouer, if we be perswaded that our heauenly father hath prepared a kingdome for vs in the heauens, wee must needes beleeue that in this life he will not leaue vs nor forsake vs, but will mercifully prouide for our necessities: for if he will giue vs the greater benefits, he will also giue vs the lesse, if he in wisedome see it fit for his glorie, and profitable for vs.

The third thing wee must stay our selues vpon, when murmuring doth assaile and tempt vs, is faith in Gods prouidence. This prouidence is generall or particular in both, which wee must bee throughly grounded, if we wil withstand all occasions of murmuring, and not breake out in temptations into impatience. The

Prouidence. generall prouidence of God must be considered, first in creation of all things: secondly, in preseruing them. Doe we then beleeue that the Lord made all things of nothing, and shall wee not beleeue that he will preserue them? Now seeing they are made, doe wee beleeue that God made all men, and shall wee then stand in feare of men? When GOD created light, before the Sunne, the Moone and the Starres; and when he made grasse to grow vpon the earth, before there was either raine or dewe to water them, he did thereby teach vs: first, that wee shall not put too much trust in them whilest wee haue them: and againe, that rather then wee should suffer hurt by the want of light, grasse, or other such things, the Lord both could and would prouide for vs without them. Yet now if we should not haue the Sunne, wee would thinke that light were taken from vs; and if wee wanted raine, wee would soone thinke wee should neither haue grasse nor corne, nor any fruite of the earth: but the Lord hath ordained these meanes to serue his prouidence, not for himselfe, for without them he can as easily helpe vs, but for our weakenes, which otherwise could not

easily

easily bee assured of his goodnesse. Secondly, wee must beleeue that God preserueth all, as well as he created them: yea the small sparrow doth not fall vpon the earth without his prouidence, and he hath a great care ouer the very beasts of the field: doth the Lorde prouide for these, and will hee not also prouide for man? Hath hee care of beasts? yea indeede he hath because they were made for man: and shall he not much rather haue care ouer man, for whom things were made? Men say they doe beleeue all this: but whilest there is such doubting of Gods prouidence, and such repining against God, they doe plainly shew they do not beleeue this first article of their faith, neither in creation, nor in the vniuersall gouernment and preseruation of all things.

Hereunto wee must ioyne the particular prouidence of God, which if we can be once throughly perswaded of, then shall wee easily ouercome the griefe of all our wants. Hath the Lord made any thing in vaine? hath hee not made all things for his glorie? Then if wee beleeue that he hath made our bodies, shall wee not also beleeue that hee will prouide for them, seeing the creation thereof is more wonderfull, then the preseruation is? as appeareth, Psalm. 29. 139. Hath he care ouer the wicked to doe them good, and will he not much more reioyce ouer his children to do them good? If the Lord loued vs when we were his enemies, will he not prouide for vs being redeemed by the blood of his sonne? Did he good vnto vs when wee sought him not, and will hee not much more when wee seeke him by prayer in the blood of his sonne, as he hath commanded? If he hath done vs good when he might haue punished vs for our sinnes, will he not be much more fauourable vnto vs now, seeing hee hath by his holy spirit sanctified vs? O that men had hearts to beleeue this, they would then giue glorie vnto God in their distresses, putting their trust in him, and looking for helpe at his hands in his conuenient time. This prouidence of God must bee confirmed vnto vs by the examples of Gods children in all ages, whose examples are set downe in the Scriptures, that we by them might learne patience. If the fathers before the flood eating nothing but hearbes, yet liued some 700. yeeres, some 800. some 900. yeeres, and some more; shall wee not learne thereby, that man liueth not by these meanes?

Particular prouidence.

Note.

Examples of Gods prouidence.

And againe, if hee nourished them 900. yeeres and that with hearbes, we may be sure he will feede vs 90. yeeres with flesh and fish, and other greater meanes. When he fed the Israelites fortie yeeres with Manna from heauen, which after such a sort was neuer seene before, whereof if they reserued any without the Lords commandement, it straightway putrified and was corrupted: but when by the commandement of God it was kept before the testimonie, it was not corrupted. The Lord left vs a lesson that we must learne thereby, namely, that it is not the meanes, but the blessing of God vpon the meanes, that nourisheth vs: and therefore if we haue them, wee must not put our trust in them: and if we want them, we must not distrust. Did Moses and Eliah liue fortie daies without meate? and did the Israelites walke in the wildernesse fortie yeeres in the same apparell which waxed not olde; whereas othersome hauing meate in abundance, yet are hunger starued, and being laden with clothes, yet quake for cold: shall we not yet learne that the blessings of God are all in all, and that the other are but meanes prouided for our weaknes? Dauid proued by experience, that the righteous seede of the righteous parent were neuer forsaken, nor begged their bread. If wee no doubt could come to such measure of obedience as they did the, and if we could bee righteous as in his time men were, the Lord would prouide for vs as well as he did for them, and wee should haue as good experience hereof as euer had Dauid. To this prouidence of God wee must bring a patient minde, which first must bee contented with whatsoeuer the Lord sendeth, and alwaies acknowledge godlines to be great riches. For wee ought not to seeke great matters, nor suffer our desires to be caried after high things: for this did the Lord by his Prophet Ieremie rebuke in Barucke. And Christ giueth vs another rule, when he teacheth vs to pray for daily bread; which when wee haue, then must wee be contented. This mind was in our father Iacob, when he praied for nothing else but meate and clothing. And this doth Paul generally commaund to be in all saying, *When wee haue meate and clothing, let vs be contented.* Wee must first therefore seeke the kingdome of God, and the righteousnes thereof: wee must first labour for the forgiuenes of our sinnes in Christ, that so we

Ierem. 4 45.

Gen. 28.

1. Tim. 6.

may

may be in the fauour of GOD, and enioy the light of his louing countenance; which when we haue and feele, let vs esteeme it aboue all earthly treasure, as Dauid doth: let vs receiue it, though it come alone, yea though it bring troubles with it, and then for outward things we shall possesse our soules in patience. If the Lord giue plentie of them, we shall take it as an ouerplus of his fauour: but if he giue the lesse, yet shall wee bee contented, because wee binde not his fauour to these outward things: but if wee cannot rest in the fauour of God, though we want these outward things, it is certaine we neuer truly esteemed the fauour of God, neither did wee euer feele the forgiuenes of our sinnes, if wee could not when we felt it bee therewith contented, and readie to forgoe all other things. Psalm.4.

The feeling of forgiuenes of sinnes, brings contentation with it.

The second propertie of a patient minde is, simplie to giue vp it selfe vnto God, and commit it selfe into his hand, waiting at all times for helpe from him who onely is the author of all goodnes, not prescribing the meanes, nor appointing the time, nor in any case indenting with him: for the Lord will haue the disposition of his mercies free vnto himselfe, to giue and to bestow, when and where, and how it pleaseth him, and as it may most make for his glorie. We must therefore euermore and with our whole hearts desire and craue of the Lord, that his blessed name may bee glorified, that his kingdom may bee enlarged, and his holy will performed: but the meanes to bring these things to passe we must wholly leaue vnto him, who knoweth what is best: and in other things which concerne our outward estate, we ought alwaies to submit to his good pleasure. Thus if wee can not doe, so necessarily ye time is set to deale with vs, that when wee least desire them we shall haue them: and when we fully giue them vp to him, he will soonest giue them vs againe. Salomon desired wisedome of the Lord, but for outward things, his prayer was that he might haue a meane estate; then the Lord gaue him wisedome which his heart so much desired, and riches also which he did not once desire. Oh happie man if in his heart he had desired to walke before the Lord in feare! Abraham gaue vnto the Lord Isaac his sonne, which when the Lord did behold, he quickly gaue him his sonne againe: euen thus also must wee thinke it standeth vs vp Patience. Prou.30.

with vs. The readiest way to obtaine life, is to bee heartily well contented either to liue or to dye, and to commit our soules vnto the Lord, knowing that nothing euer perished that was committed to his keeping: so is it also in all other outward things; the readie way to obtaine them, is to giue them vp wholly into his hands. But yet wee must not commit these things to the Lorde with this condition, that he should giue them vs againe, for that were to mocke the Lord: but without all care to haue them wee must giue them vp to him, being (in respect of his glorie, and because his good pleasure is so) hartily well content to forgo them, and then if they be good for vs wee shall receiue them againe; if not, we shall receiue some spirituall grace which better shall supplie the want of them. Yea the infinit wisedome and mercie of God doth wonderfully appeare herein: for sometimes hee keepeth vs long without these things, because that if wee had them, he seeth wee would abuse them, and would prefer them before spirituall blessings: and sometime the Lord seeing our sinfull regard and accompt of spirituall things, will by the want of these outward things, bring vs to make greater accompt of them, that when wee can well want the one, and highly esteeme the other, we may haue both together. Let vs therefore reuerence this great goodnes and wisedome of the Lord, and be content with the state of life which he in his gracious prouidence knowing that it is better to be a liuing dogge then a dead lyon. For whilest wee liue wee haue time to repent, and time to glorifie God: but after death there is no time left for repentance. Whosoeuer then doth not accompt the state of life a singular benefit, though he doe want many things necessarie for the same, he is vnworthie of life, or of any other the blessings of God therein.

How to receiue earthly blessings from the Lord.

Conclusion.

The end of all this is this, that patience is wrought in vs, and strengthened by the assurance of Gods mercies, by faith in Christ, by hope of euerlasting life, and by trust in God prouidence: and therefore the casting care of these things is set vs that Gentiles, which haue ignorance of the singularitie of Gods prouidence, and of euerlasting life: doe thus: if we bee like them in these greedie desires, let vs vnderstand that either wee know not these things, or if in iudgement wee doe conceiue them, yet in heart wee doe not

not beleeue them. By meditation therefore of these things wee must learne patience, whereby wee may quiet and ease our murmuring and grudging nature, whensoeuer our flesh by any occasion is prouoked thereunto.

FINIS.

OF ZEALE,

The third Sermon.

Reuel. 3. 19.

Be zealous therefore and amend.

AS zeale can neuer be sufficiently commended, so much lesse may it effectually be perswaded to many: howbeit, that we may shadow out some Anatomie thereof, let vs first see how God commandeth it, then how he rewardeth it, that so wee may the more freely with greater authoritie speake of the thing it selfe, what is the vse of the former foure commandements, but that wee should with zeale worship the Lord. The first precept chargeth all men with the matter of God his worship, shewing what it is. The second chargeth vs with the manner, prescribing how we must vse it. The third imposeth on vs the right end of his worship, and teacheth why wee must doe it. The fourth commandeth vs the time, and instructeth vs when wee must solemnely professe and exercise this worship of God. Concerning the large promise offered to pure zeale, what is greater then that the Lord should binde himselfe to ad-

uance them into the chaire of honour before all the world, who will honour him? Again, that he will defame the most surely with some notable marke of infamie that dishonour him: yea and he will vomit them vp as a lothsome burthen, to testifie his vtter misliking of them. First now let vs consider how true zeale beginneth in our selues, and taketh his proceedings to others. For neuer can that man be zealous to others, which neuer knew to bee zealous to himselfe. And as zealous men in their ascendent begin at themselues, and go to others; so in their retrograde they come from others, and end in themselues. If wee consider the zeale of Abraham, Moses, Iosua, Samuel, Daniel, Iehosaphat, Ezekiah, wee shall neuer see expressely or exclusiuely in the word, that at any time they were more zealous to others then to themselues. Wee see on the contrary how it hath been a fearfull note of hypocrites, and such as haue fallen from the liuing God, that they haue waded very deepely into other mens possessions, and gored very bloodily into the consciences of others, who neuer once purged their owne lackes at home, nor drew one drop of blood out of their owne hearts. How zealous (as wofull and late experience still crieth in our eares) were some great reformers of the Church, who were ready to burst their bowels with crying against disorders abroad, and yet neuer reformed their owne consciences at home, nor found themselues any whit grieued for their owne sinnes? These men being so zealous to others, but onely through some secret loue of the world when they had that they sought for, made knowne their hollow and rotten zeale, in that without any griefe of conscience, they could rush into a profound worldlines, and without all godly sorrow could after they had satisfied their greedy and fleshly zeale, not only more hardly seare vp their own consciences, but also be conuerted to sow vp their lips, and spare their words from speaking in the like manner againe to others, and so were neither zealous to themselues nor others. True zeale casteth the first stone at our selues, and plucketh the beame out of our owne eyes, that wee may the better draw the mote out of an others eye. And this is the condemnation of the world, that euerie man can pric and make a priuie search into the wants of others, but they account the same wants no wants in themselues.

Rules of true zeale.

Hipocriticall zeale.

The

The father saith, thus the child doth: so the child saith, in this doth his father faile: the husband knoweth what the wife should doe; the wife seeth the duties of her husband: we thinke in this particular another should behaue himselfe; but yet the father repenteth not of the sinnes which he did being a child, the childe repenteth not of his sinnes being a father, we call not in our consciences for those things which we dare challenge and crie out for in others.

Here offereth it selfe the second propertie of zeale, that it is sincere and in the truth, it vrgeth our selues more then others, it maketh vs the most seuere censors of our owne soules, it is strictest to our selues, and offereth most libertie to others: and this simplicitie appeareth either in inward corruption, or in the libertie of outward things: the first whereof doth so humble vs in the wants present, and in those corruptions which hang behinde vs, that we are zealous of those secret euils which are not onely vnspied of others, but euen vnknowne also to our selues. Although the whole world cannot charge vs with want of dutie, yet considering our priuie corruptions, we daily declaime against our selues, and say with the Apostle, though our cōsciences do not oppresse vs, yet herein are we not iustified. Yea such ought to bee our familiaritie and acquaintance with secret infirmities in our selues, so grieuous ought they to be in our eyes, in our eares, to our tastes, that where we shall see, heare, and behold the sinnes of others, they may bee more tolerable, and so learne by the sense of our owne sores, to deale more mildly and meekly with the sores of others. Neither doe I meane that wee should make other mens sinnes no sinnes, and that we should haue no kind of censure vnto others, but that there shuld be that holy mixture in vs of ỹ zeale of Gods glorie, and sight of humane corruption, that for the one we may not spare to rebuke any sinne; and for the other we may moderate our rebukes with mildnes and meeknes. Abraham was so strict to himselfe, that he would not take of the king of Sodom so much as a thred or a latchet, and yet he would not denie Aner, Eschol, and Mamre their libertie. Iob would not permit to himselfe, nor denie to his children the libertie of feasting: so that it is rather a Pharasaicall pride then a Christian zeale, to be too te-

How to censure other men

tricall in vrging of others so farre, that whosoeuer in euery point is not pure and precise as we, we cast them off as dogs and prophane persons, and such as are vn worthy of any account or countenance.

This then must bee our pedagogie in this point, that as for the glorie of God which is deare vnto vs, we are not to leaue the least sinne vnespied, or the least meanes vnattempted to aduance the glorie of God. So for the grieuousnes of sinne, for the easines to fall into sinne, for the vilenes of corruption which we haue obserued in our selues, for the knowledge of the wrath of God for sin in vs, wee are loath for loue to see our brother either so vilely infected, and so perilously endangered, and yet not to goe without our louing admonition, both to draw him out of his sinne, and to rescue him from the wrath of God due to his sinne. Further, this attribute of true zeale maketh vs as willing to be admonished, as carefull to admonish: and that not only of our superiours which is an easie thing, because it is a thing whereto of necessitie wee must yeeld; but also of our inferiours whom wee may seeme to contemne. For all men will grant that a childe ought willingly to bee admonished of his father, or a seruant ought obediently to be reprehended of his master: but few will in practise giue this, that a father should listen to the aduertisement of his sonne, or that the master should receiue an admonition of his seruant. Howbeit, Iob saith he durst not contemne the iudgement of his seruant or of his maide when they did contend with him, because in a dutie of pietie he looked to them not as seruants, but as brethren; he looked not to the speaker onely, which in respect of his calling was his inferiour, but vnto the thing spoken in the ordinance of God, vnto whom Iob himselfe was an inferiour, and before whom Iob knew there was no respect of persons. Howbeit, to correct the preposterous boldnes of some, we rather adde this much, that inferiours must rather aduise then admonish; aduertise rather then reprehend their superiours, that so still they may offer their pure zeale of the glorie of God in vnfained humilitie, least through their corrupt zeale they doe not onely not profit their superiours, but most iustly exasperate them against them. For as Magistrates, Ministers and masters by God his ordinance, are

True zeale and humilitie goe together. Iob. 31.

How inferiours admonish superiors.

are to admonish, rebuke and reprehend: so subiects, inferiours and seruants, by the same rule are to aduise, obey and aduertise. This zeale goeth from respect of the person to the truth of the cause.

Another propertie of zeale is to be constant, not to be hot by fits, cold in the end, and onely so long as the world fauoureth, it must not be earnest in the beginning, and secure in the ending, but keepeth a continuall tenour and temperature. Iobs wife seemed to goe farre so long as she could wash her paths with butter. Saul and Pharaoh had some good motions by fits, and vpō some occasion could play fast and loose, being of a strange complexiō that they could be hōt and cold in a moment. This propertie of zeale teacheth vs how to be affected, in the prosperitie and afflictions of the Church, namely, that the publike prosperitie of Sion should comfort vs, and cause vs to reioyce when our priuate crosses might make vs sad. As Paul being imprisoned was not so grieued at his owne bonds, as he reioyced at the libertie of the Gospel of Christ. Againe, that the affliction of the Saints should moue vs to a godly griefe, euen when in respect of our selues wee might greatly reioyce. As Daniel could not finde comfort in his priuate prosperity, though he were in great authority, and exempted from the common calamitie, because he knew the Church of God to be in miserie.

To reioyce in the publike prosperitie of the Church, when priuate crosses make vs sad.

But to goe forward, pure zeale is not blinded with naturall affection, but it discerneth and condemneth sinne, though it be neuer so neerely resident in our kindred. Many offend against this rule, who neuer will rebuke sinne in their friends, euen vntill God reuenge it from heauen, where they are farre from true friendship: for whereas they might by admonishing them of their faults in time, preuent the iudgements of God, they doe through a false loue and manifest hatred pull the iudgemēts of God vpon them, whom they loue most dearely. Hee loueth most naturally that hath learned to loue spiritually; and he loueth most sincerely that cannot abide sinne in the partie loued, without some holesome admonition. But doe not many now adaies zealously mislike sin in strangers, who will not mislike the selfe same sin if it come to kindred, if it bee in our wife, in our children, or in our parents, as though

True zeale not blinde in reprouing sinne in kindred.

though the diuerſitie of ſubiects could make the ſame thing ſinne in ſome, and not in other ſome. This blind zeale God hath puniſhed, and doth puniſh in his children. Iſaac did carnally loue his ſonne Eſau, for meate and for a peece of veniſon. Dauid was too much affected to Abſolom for his beautie, and to Adoniah for his comely ſtature, ſo as his zeale was hindred in diſcerning ſinne aright in them. Now Iacob was not ſo deare to Iſaac, and Salomon was more hardly ſet to ſchoole and to take paines. But behold God louing Iacob, and refuſing Eſau, howſoeuer Iſaac loued Eſau better then Iacob; made Eſau moſt troubleſome, and Iacob more comfortable vnto him. Abſolom and Adoniah brought vp like cockneies, became coraſiues to Dauids heart; Salomon more reſtrained of God, leſſe ſet by of Dauid, was his ioy, his crowne, his ſucceſſour in his kingdome. This diſeaſe is ſo hereditarie to many parents, louing their children in the fleſh rather then in the ſpirit, that the H. G. is faine to call vpon them more vehemently, to teach, to inſtruct, and to correct, as knowing how eaſily nature would coole zeale in this kind of dutie. Indeed many will ſet by their wiues, children and kinsfolke, if they bee thriftie, like to become good husbands, wittie and politike: or if they bee ſuch as for their gifts can bring ſome reuenue to their ſtocke, or affoord ſome profit vnto them, how deepe ſinners ſoeuer they be againſt God, that maketh no matter, it little grieueth them: whereby they bewray their great corruption, that they neither are zealous in trueth of Gods glorie, nor louers aright of their children, becauſe they can be ſharpe enough in reprehenſion, if they faile but a little in thriftines, and yet are cold enough in admonition if they faile neuer ſo much in godlines. Well, let theſe fleſhly zealous men lay to their heart the blind affection of Heli, who being the deare child of God was ſeuerely puniſhed of the Lord, for that he was not zealouſly affected to puniſh ſin againſt God in his deare children: but bleſſed are they that can forget their owne cauſe, and euen with ieopardie of nature can defend the quarrell of God, henceforth labouring to know no man after the fleſh but Chriſt Ieſus, ſo as no outward league doe bleere and dazell our eyes, as that wee ſhould not eſpie ſinne in the neereſt kindred to correct it: or that wee ſhould not diſcerne vertue in

Parents folly.

the

the greatest aliens to reuerence it. Casting off then this vaile of fleshly loue, wee must labour to loue most where the image of God appeareth most, and there shew our affections in lesse measure, where sinne may bee as a marke whereby God restraineth our loue, euen to them where nature may soonest deceiue vs.

Now whereas many haue great courage to rebuke such as either cannot gainsay them, or gainsaying them cannot preuaile against them, here commeth another propertie of zeale to be spoken of, and that is, that it feareth not the face of the mightie, neither is it dismaied at the lookes of the proud and the loftie. Such a courage was in Iob, who besides that he made the yong men ashamed of their libertie and afraid of his grauitie, made euen the princes also to stay their talke, and to lay their hands on their mouthes. And yet here wee must beware of their preposterous zeale, who will not sticke to charge the children of God to bee without zeale, if presently and abruptly they rush not into an open reprehension of men that are mightie in authoritie, as though no regard of place, time & persons were to be had: which opinio many by weaknes of iudgement defending, finde neither fruite in others, nor comfort in their owne consciences, when they doe admonish in that presumptuous manner: for that hunting after feruentnes without the spirit of meeknes, and casting of all consideration of a godly oportunitie, they rather exasperate then humble the parties admonished, and they themselues rather depart with confusion and shame, for such posting on without warrant of wisedome, and not according to knowledge, then with comfort of heart for any dutie done. Neither am I here ignorant how great danger of trouble of minde commeth to many, in that they being so curious obseruers and waiters of oportunitie, do for some ease of the flesh, vnder the cloake of this wisedome, altogether leaue off that godly dutie. Wherefore as wee affirme that wisedome and loue mixed together, doe deeply enter into the most prefract and prodigious spirits: so wee mislike their fearfull delay of dutie, who hauing a meane occasion offered them from the Lord, doe not earnestly pursue the quarrell of the Lord, and earnestly rebuke sinne though in some higher personages.

The 6. rule of zeale.

Iob. 29. 8. 9.

Our-

The 7. rule. Zealous in defence of the poore.

Out of this may issue another fruit of right zeale, namely, when we are zealous in their behalfe who can neuer recompence vs againe. For flesh and blood will easily admit to rebuke the iniuries and reuenge the oppressions vsed to men of credit and abilitie, because it is a warie wisedome to patronage thē in lesser things, who can be our patrons againe in greater things. Thus Iob deliuered the poore that cried, the fatherlesse and him that had none to helpe him, he was the eyes to the blinde, the foote to the lame, at whose hands no hope of reward was to be looked for.

The 8. rule.

But to draw to the last and most glorious propertie, this thing in zeale is most commendable, when we are humbled in our own soules for those sinnes which we espie and censure in others, euen as though we our selues for want of instruction or prayer, were in some sort guiltie of their sins. If this rule were receiued in iudgement, and reuerenced in practise of Ministers, Magistrates, and masters, when they are to admonish their inferiours of sinne, it is sure it would breede in them great conscience and religion. Alas wee see many who can mangle and martyr a man for some offence, who neuer learned for conscience sake to mourne for those infirmities which so bitterly he would inueigh against in others. Let vs consider this in ministers how the Apostle saith to the Corinthians: *I feare least when I come, my God abase me among you, and I shall bewaile many of them which haue sinned alreadie, &c.* Which no doubt he did as thinking that he did not duty enough, but that there was euen some cause of griefe in himselfe. Did the Apostle who had so little or no cause so to doe, thus lament and suspect himselfe, as though he had not vsed all good meanes, or with the meanes good affections; and should the ministers of our time, whose gifts and paines are farre inferiour, nothing bee moued for the sinnes of them for whom they ought to care and mourne? Well, I hope that euen at this day there are some that feare they haue not in preaching publikely, opened all the mysteries of God to them, they thinke they haue failed in priuate admonition, they suspect themselues of want of praying for them, they are readie to accuse themselues, that they haue not walked so wisely and warily in vsing their libertie before them, as they ought

2. Cor. 12. 21.

The sinnes of the flocke are the sinnes of the pastor.

ought to haue done, or that their life hath not yeelded that example of godlines to them which they ought to haue done. And so in the whole discourse almost of the sinnes of the seuerall Churches, the H. G. runneth on in this tenour, that whatsoeuer is spoken of the Church, is spoken to the Angels, that is, to the ministers of the Church, who are sayd to haue this or that sinne, which indeed was in the people.

In the Primitiue Church when the credit of the Apostles was called into question, they might seeme to haue been much troubled about the matter: but they were much humbled by it, they examined themselues, they accused themselues, and afterwarde they instituted a new ministerie. But doth not this duty as deeply charge ministers and masters to mourne for the sinnes of their people? Yes doubtles, and for good reason. For if they will confesse that they must reioyce in the good things that befall their children and families, they must also lament the euils which betide them, so long as they are vnder their tuition and gouernment.

FINIS.

OF

OF A GOOD NAME.

The fourth Sermon.

Prouerbs 22. verſ. 1.

A good name is to be deſired aboue great riches, and louing fauour aboue ſiluer and gold.

ALL that is to be deſired of a man is this, that he bee vertuous, godly, and truly religious. This becauſe it is in it ſelfe moſt excellent and moſt contrarie to our nature, therefore the Scripture vſeth many arguments and reaſons to perſwade vs thereunto: as in this place where the Wiſeman would ſtirre vs vp to the loue of vertue, by ſetting before our eyes two principall effects and fruits which wee may receiue by it. The firſt of theſe is, *a good name:* the ſecond is, *louing fauour:* both which as they doe proceede from vertue and godlineſſe, ſo they doe maintaine and encreaſe one another. For as a man findeth much fauour with thoſe that doe ſpeake and report well of him: ſo thoſe that will ſhew a man louing fauour, will, or at leaſt ought to ſhew it in this, that they may willingly affoord him a good report. Now both theſe are preferred before great riches, both theſe are accompted better then gold and much ſiluer: and ſurely whoſoeuer is truly wiſe will make this accompt of them, whoſoeuer doth rightly know to diſcerne what is good, he will firſt and eſpecially labour for them: for a good name doth commend vs to God and to his holie Angels, in whoſe eyes thoſe vertues whereof a good name doth ariſe, are moſt acceptable. But riches are not able to doe this,

Two peciall fruites of vertue.

this, no the abundance of siluer and gold is often an occasion of sinne, whereby we are most out of the fauour of God. Againe, whereas riches especially if they bee euill gotten, doe cause men many times to hate vs, this good name and louing fauour doth win the hearts of many, yea it doth sometimes cause our enemies to be at peace with vs. And this euer hath been and euer will be most certaine and true, whether we looke to prosperitie or aduersitie, whether we looke to the common callings of this ciuill life, or the callings of the Church. For such is the corruption of mans nature, that naturally they do not loue the Magistrates, that God hath placed ouer them: but when the Magistrate hath gotten a good report by the due execution of iustice, by his pitifull dealing with the poore, & by his fatherly fauour to all that be good, then will his subiects loue him, then will they embrace him, then will they willingly commit their matters into his hands, and then will they with faithfull and friendly hearts cleaue and sticke fast vnto him. To be short, that Lawyer hath most clients, that Phisition hath most patients, and that Marchant most customers, whose vertuous and godly dealings haue gotten them a good report. Effects of a good name.

In the callings of the Church this also is true: for if any preacher by the faithfull discharge of his dutie, and by his godly life, haue once gotten the fauour and friendship of men, how gladly will men heare him, how quietly will they bee ruled by him, in what simplicitie will they make knowne their griefes vnto him, and carefull will they be to procure his good. The Schoolemaster also that hath the name of learning to teach, of discretion to rule, of godlines to traine vp his schollers in the feare of God, he neuer wanteth schollers, but the most and best men of all will flock vnto him. Contrariwise, if any of those bee discredited through any euill name, if the Magistrate be accompted an oppressor or a tyrant, the Lawyer bee reported to deale deceitfully, if the Minister be corrupted either in doctrine or life, if the Schoolemaster bee once knowne to be insufficient in learning, vnwise in gouernmẽt, prophane and of no religion, then will all men be afraide to haue any dealing with them. Those things are often found true in peace and prosperitie: but in aduersitie, as in the time of warre,

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in the time of ſickneſſe, and in the time of want and pouertie, they be found moſt true. Will not all the poore comminalsie in the time of warre, ſeeke ſome aide at that Magiſtrate, who in the time of peace did good vnto them? Nay rather will they not all with one conſent come together, to helpe and defend them euen with all their might, and with life it ſelfe, ſeeing that he hath vſed all good meanes to ſaue and defend their liues? Contrariwiſe, how many Kings, how many Captaines, how many Magiſtrates haue euen in their greateſt neede been left and forſaken of their ſubiects and ſouldiers, becauſe they haue too ſharply and vnmercifully ruled them? And which is more then this, the ſubiects haue euen procured the death of their princes, the ſouldiers haue laide violent hands vpon their captaines, and the tenants haue been the firſt that haue ſought the death of their landlords, becauſe no pitie, no compaſsion, no friendſhip and louing fauour hath been ſhewed vnto them. Againe, if Magiſtrate, miniſter, maſter, or any other man by executing the duties of loue, haue wonne the hearts of the people, and gotten a good name among them, then in his ſickneſſe they will pray for him, they will viſite him, they will beare with him a part of his griefe. Againe, what can bee more comfortable to a man then this is? this will glad him at the heart, and this will turne his bed in all his ſickneſſe. In pouertie alſo he is ſooneſt and moſt holpen which hath the beſt name, and hath obtained through vertue moſt fauour with men. For good men doe conſider their owne caſe in him, and therefore are moſt readie to helpe him: yea euen the euill & vngodly men, although they beare him no great good will, yet they are forced to helpe him, partly becauſe his godly life doth witneſſe vnto their ſoules, that he doth deſerue to bee holpen, and partly becauſe the Lorde doth turne their hearts to fauour him. The widow therefore that came to Eliab for helpe, vſed this argument to perſwade Eliah, O man of God (ſaith ſhe) my husband is dead, and died in debt, yet he feared God, therefore helpe I pray thee, ſeeing the creditors are come: and immediatly Eliah helped her. On the other ſide, if a man be euill reported of, if he bee an adulterer, an Atheiſt, an Idolater, a riotous perſon, or a man of hard dealing, and if ſuch a one be once brought into ſome low eſtate, if he once fall into pouer-

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tie and needie, then the hearts of men are shut vp against him, no man will pitie him, and all men will see and say, his owne sinne is brought vpon him. And this hath the testimonie of the Prophets, who did often threaten such kinde of punishments to vngodly men, so that no man should say, ah my father, or ah my mother: but the whole citie should be glad of their departure. This did the heathen people see in some part, and therefore all of them did greatly desire a good name: and as euery one of them did excell in strength and in courage, or in wit, or any kinde of knowledge; so they did labour by that thing to get some credit to themselues. And to cõclude this point, though a man haue many good things in him, though a Magistrate doe feare God greatly, though a minister be excellent in many poynts, though a Phisition or Lawyer be skilfull in their profession, yet if they haue not a good name, they can doe little good with their gifts. All this doth teach vs that indeed to be true which Salomon here saith, that *a good name is to be chosen aboue great riches, and louing fauour aboue siluer and gold.* Now the instructions which we may gather out of this place are chiefly two. The first is, that wee ought not to hurt our neighbours aboue all things in their good name: and therefore the Lorde in his law hath ordained, that he which doth such a thing, should haue the same punishment which he purposed to bring vpon another. Men would bee loath to steale the goods of any man from him, and yet the name of a man is more worth then all things in the world: therefore if any man by raising vp false reports doe impaire his brothers credit, he doth hurt him, and sinneth more grossely and more grieuously, then if he had taken away his lands or his liuing, his corne or his cattell, or any other thing that he hath. And though the thing bee false which he reporteth, yet he sinneth neuertheless: for after that time euen good men will be more suspitious, and the wicked will not let it go out of their mindes.

Not to hurt our neighbours good. Susanna.

The second instruction is, that we must be carefull by all good meanes to get and maintaine our good name. For if we be charged to further the good name of our brother, then are we straightly commaunded to helpe forward our owne as much as wee bee able: then it cannot bee without great sinne, that a man should

Care to get a good name.

caſt off all care of his owne credit. The very Heathen ſaw this to be a fault, and they did commonly ſay, that whoſoeuer regardeth not the reports of men, he is diſſolute indeede, and hath not the nature of man. And therefore we may well ſay, that he is without all hope of amendment, which is not brought to ſome remorſe and ſorrow, which with a ſhameleſſe face will not heare, *charme the charmer neuer ſo wiſely.* As then a ſhameleſſe face openeth a doore to all vngodlineſſe, ſo due care of credit cauſeth a man to be very carefull of his waies: whoſoeuer therefore will liue godly, he muſt ſafely prouide for his good name. Seeing theſe things be ſo, it ſhall be profitable to conſider how this good name may be gotten and preſerued: and againe if we be diſcredited, what vſe and profit we muſt make of it. For the firſt, it is certaine that ſeeing fame and honeſt report are good things, therefore they muſt needes ariſe and ſpring of thoſe things that are good, as of vertue, godlineſſe and good religion. Now whereas Turkes and ſuch vngodly men haue great fauour amongſt the people, and be well reported of, this is no good name, becauſe it ariſeth not of goodnes, it is onely a vaine applauſe of the people: nay, it is euen the great and fierce wrath of God vpon them, though they neither ſee nor perceiue it, when they be well ſpoken of for their euill deedes. For by this meanes they be hardned in their ſinne, by this meanes they be hindred and holden frō repentance, then the which there is not a greater puniſhment vnder the Sunne. Such a name then is not to bee deſired, nay wee ought rather to pray againſt ſuch a name. And if we will be famous and of good report, then let vs take heede that wee ſeeke it by goodneſſe and vertue, and then it will be a good name indeede. But let vs weigh theſe things more particularly, and let vs know that the firſt ſtep to a good name, is the carefull and continuall auoydance of euill, both outward and inward. In outward and groſſe euils wee muſt firſt beware of all euill generally: which thing if wee bee not carefull to doe, then will our good name be ſoone impaired. Secondly, we muſt narrowly looke vnto ſome ſpeciall ſinnes, whereunto our nature is more inclinable and ſubiect: for as one dead flye corrupteth a whole boxe of ointment, though it bee moſt precious, ſo ſome one ſinne doth often crack the credit of a man, though otherwiſe he

Care of a good name, keepes vs in obedience.

The 1. ſtep to a good name.

he haue been very well reported of. And if it behoueth euery man thus neerely to looke to his waies, then much more is it needfull that euery childe of God should so doe. For the world through the hatred it beareth to them, dealeth with them as it dealeth with witches and Phisitions. The witch though she faile in twentie things, yet if she doe some one thing aright, though it be but small, the world loueth and commendeth her for a good and wise woman. But the Phisition, if he worke sixe hundreth cures, yet if through the waiwardnes of his patient, or for the punishment of his patients sinne he faile but in one, that one faile doth more turne to his discredit, then his manifold goodly and notable cures doe get him praise. In this manner doth the world deale with men, if a worldly man haue but an outward gift of strength, of speech, or of comelines, he shall bee greatly praised and counted a goodly man, though he bee an Idolater, or a prophane person, and though he swimme and flow ouer in all manner of vices. But let the childe of God be truly zealous in true religion, let him bee honest and holy in conuersation, yet if there be but one infirmitie in him, or if he haue through weaknes fallen once into some one sinne, that one infirmitie against which he striueth, or that one sinne for which he is grieued, shall drowne all the graces of God in him be they neuer so great, and the world will account him a most wicked man. Seeing then this is the enmitie of the world against Gods people, how warily ought they to walke in so crooked and froward a generation? And hereof they must bee so much the more carefull, because the wicked by such slips and infirmities, will not onely take occasion to discredite them, but euen to speake of all their profession, yea and to blaspheme the glorious worde of God and his eternall trueth. Then if we be carefull of our owne good name, nay if wee haue any zeale of Gods glorie, if we haue any care of the word, if we haue any loue of the Saints, then let vs carefully shunne all and euery infirmitie, whereby Gods name is dishonored, his glorious Gospell blasphemed, his children grieued, and we our selues discredited amongst the wicked. And thus much for the open and outward sinne.

Note.

The iudgement of the world of the godly.

As open sinne committed in the sight and view of men hath

Secret sinnes, brings vs out of credit with God.

alwaies the punishment of an euill name ioyned with it: so also secret sinnes which are hidden as it were in the darke corners of our hearts, doe bring vs out of fauour and credit with God: and when we be once out of credit with him, then doth he make our sinnes further knowne vnto men. For nothing is so hidden that shall not be brought to light, and nothing so secret that shall not bee discouered in the sight of the world. And that wee may the further bee perswaded of this, let vs all know of a suretie, that the Lord hath many meanes to bring such things to light: for he can make the fields to haue eyes to see our wickednesse, he can make the woods to haue eares to heare our vngodly counsailes: yea he can cause the walles of our bedchambers to beare witnesse against vs for the sinnes committed vpon our beds. If this will not serue, he can goe further, and cause our friends to fall out with vs, and the men of our counsailes to bewray our wickednesse. And though he hath not any such purpose when we make him priuie to our naughtie deuises, yet in displeasure the Lord doth cause him all at once to lay open al our secrets. Yea rather thē thou shuldest beare no reproach for thy secret faults, the Lord will cause thine owne mouth to testifie against thee, and thine owne words shall get thee discredit: for either vnawares thou shalt bewray thy self, or in thy sleepe by dreames thou shalt make the thing knowne, or in thy sickneſſe thou shalt raue of it, or in some phrensie thou shalt vomite it out, or else the torment of thine owne conscience shalbe so sharpe, that euen to thine owne shame thou shalt confesse thy fault. Last of all, when thou thinkest or deuisest euill against thy neighbour, though it bee neuer so secretly, yet besides all the former, the Lord hath another meanes whereby hee will bring thee to discredit for it. And this is a very vehement suspition raised vp in the hart of him, of whom thou deuisest this euil: for as it oftentimes comes to passe, that good motions which arise secretly in thy minde for the good of another, doe cause the other man to thinke well of thee, though he did neuer heare of them: so doubtles doth it often come to passe in euill motions. When thou deuisest euill against another, hee in some strange manner hath a heart burning in ielousie ouer thee: thou thinkest hardly of another man, and he also is hardly perswaded of thee. Thus

Secret sinnes many wayes reuealed.

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the Lord doth cause thee to be discredited in the hearts of others, as thou imaginest some euill against others in thine heart. True it is that the partie may sinne and doe very ill if he suspect without iust cause, in as much as he doth thus suspect through an immoderate loue of himselfe: yet the worke of the Lorde is here to bee considered, who seeing the cause to bee so iust, doth stirre vp such suspitions in his minde.

Then to returne to our purpose, if we will auoid an euill name, we must auoide all euill surmises and deuises against others. And this the Scripture doth also forbid vs: for the Wiseman from the mouth of God doth forbid vs to thinke euill of the king in our bedchambers, because birds and other dumbe creatures shall disclose the thing, rather then it shall be kept close. This then must make vs afraid to doe euill, or to imagine ill in our beds, or to declare our deepe counsailes euen to them that lie in our bosomes. And this as it is a good meanes to prouide for a good name, so it is a speciall rule of all godlines, not when we bee afraide of open sinnes alone, but of secret euils: not of acts alone, but euen of the secret cogitations and thoughts of our hearts. Thus we haue heard the first step that leadeth to a good name.

Euill surmises.

Eccle. 7.

The second remaineth to be declared: and that is a godly iealousie ouer a mans owne doings, that they may not breede suspition of euill. For it doth often come to passe, that albeit a man doe not that which is simply euill, he may iustly be suspected and suffer some blemish in his good name. And for this cause doth the Apostle charge vs to procure honest things in the sight of God and man. For this cause he commandeth vs, that if there bee any thing of good report, that we must follow, and that we must embrace. It is not enough therefore that men did say, I did thinke no euill, I did meane no harme: for if through want of care or discretion thou hast ventured vpon the occasion, thou hast giuen great matter of euill speeches to thy great discredit. If then wee will auoide this euill name, as our prouerbe is, we must auoide all things that bring it. For when men will care little to giue occasion, then the Lord causeth an euill name to be raised vpon them, that those which indeede are desperate may suffer iust discredit, and they that are otherwise may be reclaimed from the same. And

The 2. step to a good name.

Auoide occasions of euill.

surely such is the crookednes of mans nature, that if the Lorde should not take this course, euen his children would fall into many sinnes. Therefore it is most requisite that men be mindfull to auoide occasions, and so much the rather, because it is commonly said, either God or the diuell standeth at their elbow to worke vpon thee. Let vs see this in some example of our common life.

Example. Thou art accustomed to walke abroad at inconuenient times, at that time some thing is stollen, and thou art burdened and charged with it. Againe, thou vsest to deale too familiarly and lightly with a maide, she is gotten with a childe, and the fault is laide on thee. Hereof thou hast giuen suspition, because thou hast been a night goer, and such a one as hath dealt wantonly with the maid, albeit thou be free from the very act. Now if thou be the childe of God, and if thou be guided by his holy spirit, then will he teach thee to take profit by this false report, and to say with thy selfe, Lord thou knowest that I am free from this very act: yet it was my sinne to giue any such occasion whereby men might suspect me: this sinne O Lord I am guiltie of, and I know thou for this sinne hast iustly afflicted me. Yet deare father, I see thy mercie in this, that whereas indeede I haue committed many sinnes, thou hast passed ouer them and taken this whereof I am not so much guiltie: so that now (most mercifull father) I doe rather suffer for righteousnesse, then for my transgression and sinne: yea deare father I doe behold thy tender mercie in this towards me, that by this euill report thou goest about to stay me from that sinne, and to preuent me that I may neuer fall into the same. Wherefore seeing it hath been thy good pleasure to deale thus with me, behold Lord I doe repent me of my former sinnes, and promise before thee euen in thy feare neuer to doe this or the like sinne euer hereafter.

See here I beseech you the good profit which a good childe of God, through Gods spirit, will take of this slanderous reproach, after he hath receiued some godly sorrow for giuing the occasion of that report. But beholde the contrary worke of Satan in the hearts of vnbeleeuers, for he will soone teach them this lesson, and cause them to say thus: What? doth the churle accuse me without a cause? doth he father such a vilanous act vpon me, who ne-

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ner deserued it at his hands? surely he shall not say so for naught, I will make his sayings true, and will doe the thing indeede. Consider then this ye that feare the Lord, and see in how fickle a state they doe stand which haue giuen occasion, and in what great danger they be to be brought to commit the same or the like sin afterward. Therefore if any will be sure to keepe his good name, then must he bee sure to auoide all such occasions as might impaire and hinder it. And thus much for the second step whereby we arise to a good name. Thus wee haue heard of two degrees toward a good name, in the auoyding of euill and the occasions thereof. And these indeede haue a great force to stay an euill name, but sure they be not able to build vp a good name and credit among men.

To these therefore there must bee added a third thing which hath most speciall force for this purpose, and that is, that we be plentifull in good workes. This doth our Sauiour Christ charge vs to be carefull of, when he saith, *Let your lights so shine before men, that they may see your good workes.* Many men repine at the good report of another man, and they bee greatly grieued, because they themselues bee not in the like or some better credite. Well, he that will bee commended, must doe the things that be commendable, he must doe good workes, yea he must doe good and pursue it. Yea, we must know that it is not one good worke, nor two, nor three that can gaine vs a good name indeede: but it is required at vs that we bee rich in well doing, and continually giuen to euery good worke. For as a precious oyntment (whereto a good name is compared) is made of many and most excellent simples: so a good name cannot be gotten but by many and most excellent vertues. Now when wee feele our selues affected to goodnesse, then are we warily to see to two things: first, that all our workes be done with a simple and sincere affection: secondly, that they be done with good discretion. For when a thing is done vndiscreetly and without aduise, it loseth the grace and beautie of the deede: and therefore though the thing bee good, yet no great praise doth come of it, because it was not done with good discretion. Likewise when men doe things with sinister affections, and to some other end then to the glorie of God, they

The 3. step to a good name, is to be plentifull in good works.

Two rules of good workes.

doe commonly lose the price of their doings. And hereof it commeth to passe, that many men which doe good workes to merite by them, or to winne the fauour of their superiours, or to bee of good report among the people, or to some such other end, when (I say) men doe things to this end, the Lord punisheth them with the contrary, and in stead of deseruing glorie, he powreth confusion vpon them; in stead of honour, he giueth contempt; and in stead of riches beggerie. And albeit men may pretend the glorie of God, and face out their wickednesse with a fresh colour, yet the Lord will bring their wickednesse to light. And truly it is marueilous to see how the Lord laieth folly vpon such men: so that although in their wisedome they thinke to bleere the eyes of all men, yet the simple soule doth see their shifts to their discredit.

Good counsell against euil report.

Therefore when thou hast done well, and yet art ill reported of, do not straight way storme against him which hath raised vp this report against thee, neither doe thou ouer hastily cleere thy selfe: but rather before the Lord examine thine owne heart, and see with what affection thou hast done it: and if we find wickednes in our hearts, then let vs be humbled before the Lord, and know that he hath caused vs thus to be spoken of: first to correct vs, and secondly to trie vs. For when the Lorde doth see vs like Scribes and Pharisies seeking rewards, then he doth punish vs with the losse of our labour, and with shame amongst men, to see if thereby he can bring vs to the sight of our sinnes, which before we neither would nor could see. And againe when we haue thus done, he doth trie vs whether there be any goodnes in our hearts which may moue vs to continue in well doing, notwithstanding we be euill spoken of. Here then we may see what fruite we must make of such reports: namely, they must first bring vs to a sight and feeling of our sins: and secondly, they must cause vs with greater vprightnes to continue in well doing. True it is a man may be accused to haue this or that purpose in his doings, although hee haue done the thing in the simplicitie of his heart. But when a man through examination doth finde his heart vpright, then hee receiueth great comfort by it: then he may commend himselfe vnto the Lord, and his cause into his hands. For the Lord maintaineth good tongues and hearts, but he will cut out the tongues

of

of them that speake ioyfully. He will cause the righteousnesse of the righteous to shine as the noone day, and as the Sun after a clowd: but the wicked shall bee couered with their owne confusion as with a cloake. This shall the godly see and reioyce therein, but the mouthes of the wicked shall be stopped. Thus we haue runne through the things whereby a good name may bee gotten, and not onely that, but also whereby a man may bee preserued in a good name and credit: and therefore surely the more to bee obserued and regarded of vs. For first of all wee see what force the good continuance of the Churches beyond the seas hath to perswade men to embrace the trueth, and how soone some men wil be moued to continue stedfast, when they see the stedfast countenance of good men in all kind of godlines. Againe, we know what great offences are giuen to the weake, when whole Churches, or some particular persons of some good place and credit, do not stand in that credit, nor maintaine by goodnes their good name, which they had gotten by great vertues? The very Heathen did see this, and therefore they said that it was as great a praise to keepe praise, as to get it: yea, and when they saw what great inconueniences would arise when men did not satisfie the expectation of the people, they thought it much better neuer to haue any good report amongst men, then to lose it after it had bin gotten. Therefore to shut vp this whole matter in one word, if any man, if any household, if any towne, if any countrey, bee carefull to haue an honest report amongst men, then must they eschue euill and doe good, then must they seeke peace and pursue it: and if once hauing gotten a good name they would gladly keepe it, then they must vse the same meanes, so shall we haue it both of God and man.

Now because men doe suffer very much discredit, and are very ill reported of amongst men, it shall bee good to consider what profit and vse we may make of such reproches and euill reports. And this shall we doe the better, if we know vpon what grounds those reproches doe arise. First therefore wee must learne, that men may be euil reported of, either for euill, or for well doing. When men therefore are ill spoken of, they must first trie whether it be for euill or for good: and if it bee for euill, then must

Euill report.

they

they goe a degree further, to finde whether it bee for some euill worke which they haue committed, or for some occasion which they haue giuen. When a man is euill reported of for some euill deede which he hath done, that euill deede of his is either manifestly knowne, or else it is vnknowne. And surely it is a thing most common amongst men to suffer discredit for open and grosse sinnes, yet very few doe rightly profit by it: for some are shameleſſe and care not what men say of them, and therefore in deed they are vnfit to receiue any profit by such reproches. Therfore after the most sharpe and seuere censure of the Church, they must be committed to the hād of the Magistrate, to be punished in the purse and in the body. And yet surely such are their whorish faces, that there is small hope of their amendements: for it doth often come to passe, that they which will not profit by the Church, cannot receiue profit by the Magistrate. Therefore after all this they must be left vnto the Lord, to worke if it bee his will by some extraordinarie meanes, vpon their hearts which are exceedingly hardened.

Otherſome there bee, who being put to open shame are sorrowfull indeede: but this is because they haue sustained open shame, rather then because they haue sinned against the Lorde. These are in some degree better then the former, and yet they go not so farre as they ought to doe: for the diuell hauing bewitched them, doth perswade them it is no such matter as men would make them beleeue it is, and that as a wonder lasteth but nine daies, so this shal be of no long continuance. Thus they are letted, so that the shame cannot enter into their hearts, there to worke godly sorrow which may bring forth vnfained repentance. This is daily seene in whores and theeues, and such like malefactors, who although they make large promises of amendement, yet the punishment being passed, they fall into the like filthines againe. Some thinke that they doe dissemble and deale deceitfully: but I thinke that they thinke as they speake, and speake with sorrowe and griefe. For will a theefe purpose to steale againe when hee is readie to be hanged? Will a childe purpose to play the wanton when he is a beating? No doubtles, but in the one there is childishnes to speake without aduise; in the other is senslesnes to bee

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moued with nothing but present feare. I graunt indeede there is hypocrisie in them, yet the grosse hypocrisie whereby men labour to deceiue others, is not in them, but the close and most daungerous hypocrisie whereby the diuell hath beguiled their owne hearts through his subtiltie. This witcherie of the diuell (I say) is the cause why many promising amendement, doe not performe the same. Thus wee see how men doe misse of that profit which ought to bee reaped of open shame: wee therefore are to take a better course, and to labour, that as our faces doe blush before men, so our soules may bee confounded before the Lord, that being throughly humbled vnder his hand by godly sorrow, it may please him in mercie to raise vs vp. Now if wee doubt in this case whether our sorrowe bee sound or no, let vs trie it by these two rules. First, whether we can with contented mindes take the punishment as a correction from the Lord, and yet mourne and be grieued for the sinne, and yet in such manner as giuing place to Gods iustice in punishing, wee labour for mercie in the forgiuenes of sinnes. Secondly, whether when wee could keepe the sinne close, wee can yet with Dauid freely confesse and say, *Against thee O Lord haue I sinned?* This if wee can doe, it is a sure argument that our sorrow is godly, and that wee haue well profited by that reproch which our sinne did bring vpon vs. As the sin is sometime so euident that it cannot bee couered, so indeede the sinne may be committed, and yet either not knowne nor suspected at all, or else by probable suspitions. When the sinne is in this case, the Lord may cause a man that hath so sinned, to be accused or euil spoken of for that sin. Here the partie offending must first learne to deale wisely and in such manner, as the sinne may bee kept close still if it may be done without another sinne. But if an oth of the Lord bee required, then ought wee to giue God the glorie, though it be with our owne shame, and confesse the fault. Secondly, for the profits which may be made by such reports, we must learne with thankfull hearts to receiue this mercifull chastisement of the Lorde, and acknowledge it to his praise: for hee might haue punished vs for those sinnes which were manifest, yet he hath passed ouer them: hee might haue made these knowne, but hee spared our name and our credit. Therefore for a second

A secret sinne.

fruite

fruite this mercie of the Lord must leade vs to repentance, and to an earnest sorrow for all our sins: for is it not too too grosse that we should continue in sinne, because we cannot be convicted of sinne? for if the Lord did not mislike thy sinne, why should hee raise such a report of thee? why should he saue thy good name, if he were not minded to shew thee mercie? And if hee would not haue thee with all thy heart to repent thee of thy sinne, why doth he whip thy naked conscience for sinne? Therefore if by this louing kindnesse we be not led vnto repentance, verely it will bee a sinne that shall not escape vnpunished. Thus wee haue heard how an euill name doth arise of sinne committed, and what profit must be taken hereof.

How wee ought to profit by euil reports.

Now let vs further consider how a man must profit by an euil name, not when he hath by some sinne deserued it, but when hee hath onely failed in this, that he hath giuen occasion to be suspected of euill. This occasion is of two sorts. First, when good duties are either altogether omitted, or done with a grudging minde, or else as it were of constraint. This report must teach thee, that although thou be not so euill as men would make thee, yet thou art not so good as thou shouldest bee. Therefore by this thou must learne, as to bee more carefull of doing good, so to doe it with greater and better courage: for the Lord loueth a cheerefull giuer.

The second occasion is inward, which although no man can finde out, yet the Lorde for thy good doth cause men to speake euill of thee for it. This inward occasion is when thy heart hath giuen some full consent to doe euill, or at the least hath much wandred in thinking of it. Here the Lord doth take thee betime, and suffereth men to report of thee that thou hast done that, which indeede thou hast not done, yet in thy heart thou hast taken pleasure in it. Then the way to profit by this, is to confesse the goodnes of the Lord, who will not haue thee to fall into such sinne, as might deserue discredit. For such is the nature of man, that if any euill thought doe long tarie in the minde, it will hardly bee restrained before it come to the outward act. Againe, by this report raised on vs, we must take occasion to call backe our selues, if we haue consented to euill, and with griefe to be sorrowfull for it:

it: or if we haue not as yet consented, we must labour to represse the heate of our affections, and quench them by the mortifying of the word. And thus much shall bee sufficient for those reports which arise of some iust ground and occasion.

The last point to be handled, is to see what vse must bee made of those reports which be altogether false, & haue neither ground nor good beginning. For it may come to passe, when a man hath auoyded euill, and done good; when he hath shunned the occasion of euill, and done all good with a cheerefull heart, yet he may be very ill reported of, and his good name hindered. Now if this doth befall any man, hee must know that it is the Lords doings, and that the Lord doth it either to correct sinne, or else to preuent it. The Lorde (I say) doth by this meanes correct sinne sometimes, either in the same kind, or in some other. In the same kinde he dealeth thus, he suffereth thee to bee counted an adulterer, yet thou doest now liue chastly, and hatest filthie sinne: but then hee seeth that thou hast either been an adulterer, and hast not repented at all: or if thou hast suddenly repented, yet now thou beginnest to faile, and to coole in the hatred of that sinne. Againe, if after examination thou finde thy selfe cleere in that sinne, yet know that the Lorde by that report doth correct some sinne quite contrary vnto it: as if thou shouldest bee accused because thou louest not thy wife, whereas indeede thou louest her too well: or otherwise hee cause thee to bee counted an adulterer, that thereby thou maist bee brought to see thy couetous heart. And to say all in one word, wee shall neuer make true vse of reports, vntill wee haue been brought to see and repent of some particular sinne, which either we saw not before, or else had not throughly repented of. Furthermore, it may come to passe that we hauing done all good duties, auoyded all euill, and examined our repentance euen for particular sinnes, yet shall we be euil spokē of amongst men. Here we must know that the Lord by reports doth forewarne vs of euill to come. We are reported of to be of the Familie of loue: hereby we are forewarned to take heede that wee fall not into that sinne, and so forth of other reports. When any such reports are carried about of vs, we must be made so much the more warie that we fall not into that sinne.

Vse of false reports.

sinne. And according to the Apostles rule, we must labour to finish the course of our salvation in feare: which that we may doe, the Lord graunt for his Christs sake, to whom bee praise for ever in the Church, Amen.

FINIS.

OF HVMILITIE.

The fift Sermon.

Prouerbs 18.12.

Before destruction the heart of man is hautie: and before glorie goeth lowlinesse.

THis Scripture agreeth well with that of our Saviour Christ, *Whosoever exalteth himself shall be brought low, and hee that humbleth himselfe shall be exalted,* as also with the testimonie of the Apostles of Christ: *God resisteth the proude, but giveth grace to the humble.* Examples further to proue this are plentifull in the word, whether we looke to the godly or to the wicked. And first we shall see how a hautie minde goeth before destruction, by Adam and Eue our first parents, who for that they could not content themselues of all creatures of the earth to bee most excellent: but through an hautie aspiring minde desired to be like God the creator in heauen, were cast downe into a miserable estate, and did suffer both in themselues and their posteritie the shame of so horrible sinne. When the mightie men of the earth willing to haue gotten the glorie of all ages to come, by some

Luk.14.11.

Iam.4.6.
1.Pet.5.5.

Gen.3.

Example of pride.

Gen.21.7.

some noble enterprise, had in the pride of their hearts purposed to erect a tower to heauen, and so to haue been accounted fathers of great renowne. The Lorde meeteth with them, and where they looked for most glorie, there hee recompenceth so arrogant attempts with most confusion. At what time proud Pharao thirsted most for the destruction of the Israelites, (promising vnto himselfe the triumph of so great an ouerthrow) behold contrarie to his hope, the triumph most gloriously was returned to Gods people: but the terror and shame was rewarded to Pharao and all his companie. Exod. 14. That hautie minded Haman accounting of nothing surer then the executing of Mordecaie and the death of the Iewes, through the iust iudgement of God was hanged shamefully vpon the same gallowes which hee had prouided for another. Hester. 7. Againe, Nebuchadnezzar aduancing himselfe as a Monarch and peereless prince in his glorious pallace, not long after had the heart of a beast giuen him, and for a time had his portion among the beasts of the field. Dan. 4. If wee peruse the histories both of the Kings of Israel and the princes of Iuda, wee shall see how Amaziah refusing to heare the Prophets, prospered not: but continuing in that contempt, and suffering himselfe to be puft vp in his owne pride, was brought to the gate of destruction. Amos. 7. As also how Acab growing in some disdaine after his victorious conquest, and nothing fearing the time that was to come, euen in his deepest policie receiued the foulest foyle. 1. King. 20. 22. To shut vp this matter, wee know that when Herod seemed to haue wonne the garland, and by a solemne oration to haue caried away the praise of God, and not of man; because he challenged the whole glorie to himselfe, and robbed God of his honour, was most shamefully dishonoured, and fearfully deuoured with lice consuming his bowels. 2. King. 23. Act. 12. 23. Neither are wee to obserue this in the wicked alone, who when they looked for greatest glorie, had the greatest shame: but also in the godly alone, Abraham, Asa, Hezekiah, Dauid, who when they were most humbled, were most exalted, and when they thought themselues to be most exalted, were most humbled. Asa notwithstanding he had some season continued constant in the reformation of religion, falling at the length to reprehend the Prophet, and declining from his former humilitie, fell into sickne- 2. Chr. 16. 10. 12.

nes,

net, and in his ſickneſs truſting to the helpe of man more then to the Lord, receiued the ſentence of death: and to ſaue his ſoule by cutting off his daies, it pleaſed God to viſite him in the fleſh. Ezekiah obtaining his health, and hauing receiued a glorious deliuerance from the hoſt of Zenacharib, in that he rendered not the glorie due to the Lorde, receiued not long after heauie tidings, howbeit he and his linage ſhould deſcend captiues into Babel. Ioſiah that holy paterne of godly princes, not asking counſell at the mouth of the Lord when he ſhould enter battell, was mercifully puniſhed in this life, that he might eſcape the fearfull puniſhment of the wicked in the life to come. Dauid thinking his proſperitie to be builded vpon an vnremoueable rocke, and to bee as a walled citie, ſuſpecting nothing and being out of the watch, he fell into a grieuous ſinne, whereby the later part of his life was more reprochfull then glorious. The Apoſtle Peter after he was exalted to the dignitie of a faithful paſtor, and for the notable profeſſion of his faith was pronounced bleſſed by the Lorde Ieſus Chriſt; beginning to leane too much to his carnall reaſon & his ſtrength, was called Satan, and not knowing what corruption was in his heart, when he moſt magnified his conſtant loue to the Lord Ieſus, he fell to denie him thrice, and the laſt time to curſe himſelfe if hee were the man. But to leaue ancient and former examples, and to turne the edge to our ſelues, wofull experience by diligent obſeruation of their owne hearts, hath taught many, that after ſome ſweete and plentifull meaſure of Gods mercie receiued, they haue waxed leſſe carefull and ielouſe ouer their owne affections, and ſo for a time haue been left of the Lord: whereby though not ſome fearfull deſtruction, yet ſome grieuous fall hath enſued vpon them. It is good therefore for vs to keepe a carefull watch ouer our ſelues, and to ſee whether after wee haue been refreſhed with ſome ſpeciall graces of God, in preaching, praying and admoniſhing, we haue not been leſſe carefull, and ſo the neerer to ſome fall, and vnfitter to receiue ſome new benefit, vntill the Lord by humbling of vs hath prepared vs with ſome new deſire. And hereupon commeth it to paſſe, that when wee haue been ſome long time bathed, and as it were enbalmed with ſome inward feelings and outward fruites of the holy Ghoſt, we haue bin

2. Reg. 20.
2. Chr. 32. 37.
2. Chr. 35.
Mat. 41. 16.
Matt. 26.

corrected

corrected for that selfe-loue, and buffeted with some prinie pride dwelling in the flesh, by some grieuous deadnes and dulnes of the spirit, humbling vs vnder the hands of God; as it did the Apostle Paule. Now as we haue by these examples of others, and experience in our selues proued, that an haughtie minde goeth before destruction: soon the contrarie wee will proue, (vsing none other order but that before set downe) that before honour goeth lowlinesse. Saul before hee was exalted and aduanced to the scepter, hid himselfe in great humilitie, as one that thought himselfe vnworthie so great a dignitie, and so afterward was exalted. Ahab though a most wicked man, humbling himself at Elias rebuke, was not punished in his owne person, but in his posteritie. Rehoboam being humbled with his people, was exempted from that plague, which otherwise was like to haue fallen vpon him. But this wee may behold more liuely in the godly, whether wee respect those reuelations and apparitions of Angels, which in former times happened to the fathers being humbled: or whether we consider other graces of God in like estate bestowed vpo them, Abraham was humbled, Isaac was humbled, Iacob was humbled; then came the promise, then appeared the Angels, then receiued they visions. Ioseph though he had good graces of God, yet least the violence of vnbridled youth should carrie him away, he was humbled, the iron pearced his soule, his feete were in the stockes, his place was among the imprisoned: yet after some time of triall he was exalted, not meanly, but very highly. Moses albeit he had some instinct of the Lord that he should be the gouernour of the Lords people, besides his fortie yeres in the coure, had fortie yeeres trauaile in the desert, and afterward was aduanced. After that Dauid had receiued many pledges of Gods fauour towards him, as being annoynted king, and in that he obtained great victories in ouermatching the Beare and the Lyon, in ouerthrowing the furious Philistine, after he had cured the raging spirit of a mad man, by his sweete musicke: yet as one not sufficiently prepared for the worke of the Lord, he was preferred by humilitie. If wee consider of all the kings of Iuda and Ierusalem, as of Ezekiah, Iosiah, Asa, and others, we shall see how Ezekiah wept sore, confessed his sinnes, and was much humbled,

2. Cor. 12.

1. Sam. 9. 12. 10. 22.

1. King. 21. 27. and 29.

1. King. 12. 24.

Humilitie in the godly.

Pledges.

Esai. 38.

before the health of his bodie was restored vnto him. Iosiah before the Lord did vse him in the reformation of his Church, had his heart broken. Yea, before the Apostles receiued that great gift, the sending downe of the holy Ghost vpon them, they were humbled with the Iewes, they were shaken with a great winde, and after so solemne a preparation, they were endued with sweet graces of the spirit. And throughout the whole volume of the booke of God it is manifest, that when the Lord would appeare by visions or Angels to his holy people, he humbled flesh & blood before, as wee see in Iacob, Ezechiel, Zacharie, Elizabeth, and Marie the blessed virgin.

2. Chro. 34. 19. 27.

Wherefore the Lord humbleth his children before that he honoreth and crowneth them with his graces.

Now to come to the reasons why the Lord in wisedome vseth to deale with his on this maner: we must know that therfore the Lord refuseth the seruice of the proud, because then wee are vnfit to glorifie his name, wee are vnprofitable to doe good vnto our brethren, we are vnprepared by pride to receiue any mercie at the hands of God. And no marueile: for how should we looke that God should put honour vpon vs in vsing vs and our seruice, when wee refuse to giue the glorie of his owne graces to him againe? And why should not he dishonour vs with the want of his graces, when we so dishonour him with abusing his graces? Againe, seeing vsually such is our weldoing to others, as is our affection and compassion to them that neede our helpe, and the pride of our owne abundance benummeth vs, and maketh vs senceleſse in the wants of others; how can we finde our harts aright to any good dutie to our brethrens necessitie, when for want of humilitie and tender affection wee haue no regard of their wants, nor feeling of their miserie? Besides, if when wee are puft vp with a perswasion of perfection, and rest in the securitie of our present safetie, we are entangled and fettered that we cannot humble our selues in prayer before the Lord; how shall wee thinke our selues to bee capable of any blessing from the Lord, whose due time of helping is in the day of want, and who refuseth to giue to none but to such as in the pride of their hearts refuse to doe so much as to pray vnto him? On the contrary part, when the Lorde shall see vs good and faithfull seruants, in returning the gaine and aduantage of all his gifts vnto himselfe, and that wee are content

with

with this honour, that we are his ſtewards; when the ſenſe of our owne miſerie hath taught vs to ſhew mercie vnto others, and the conſcience of our owne vnworthines hath emptied vs of all opinion of our ſelues, and hath driuen vs in our beggerlike neceſſities to craue for euery little ſupplie of wants at the throne of mercie; then is God moſt neere at hand to put vs in credit with his graces, then are we moſt prepared to miniſter to the wants of others, and then are we fit to be filled with the hid treaſures of the Lord for our comfort. And hereupon it commeth to paſſe, that many hauing had a large meaſure of Gods graces, through pride haue ſuffered them to rot and conſume away. Hereof it commeth, that many haue laboured much, ſpoken abundantly, and trauailed in great eloquence, and yet haue neither gained glorie to GOD, nor affoorded fruite to the hearers. Hereupon it is that ſome that haue been as full as the veſſell that hath no vent, haue become as barren as the flintſtone is of water, becauſe they haue ſought glorie but not by humilitie; they haue ſhunned deſtruction, but not left their pride. Contrariwiſe, we ſhall obſerue how many ſpeaking in the ſingleues of their heart and humilitie of their ſpirit, haue wonne many ſoules to the rich inlarging of Gods honour and kingdome. Many vſing few words, with a pitifull and fellow feeling affection, haue comforted afflicted conſciences, inſtructed ignorant ſoules, throwne downe proud ſpirits, confounded hautie hearts, and profited abundantly them with whom they were to deale. Many being lowly in their owne eyes, haue not ſo much gloried in, nor receiued glorie for their great gifts which God hath beſtowed vpon them, as they were comforted in their owne conſciences, with a rich teſtimonie of the ſanctifying ſpirit, who wrought in them ſome carefull vſage of the gifts receiued, to his glorie that gaue them. The Lord refuſeth the ſeruice of wicked men, he will not vſe a proud ſpirit in his worke: and therefore if we ſhall ſee that God doth not bleſſe our labours, let vs ſuſpect our ſelues to lie in ſome ſin, let vs feare our owne hearts that they be not humbled before the Lord. And here it is good that we ſhould be forewarned what lowlineſſe it is the Lord requireth of vs, leaſt we deceiue our owne ſoules in a falſe and phantaſticall humilitie. Wherefore as all men will

Pride rots and conſumes many good gifts of God.

grant humilitie to be voide of murmuring and grudging: so wee affirme, that that is not a minde rightly humbled vnder the hand of God, which is still perplexed and affrighted with immoderate feare of the daunger of some euill to come. For as we condemne that hellish securitie which is voide of all feare: so we mislike that abiect minde which is oppressed with too much feare, still breathing out of such trembling voyces: Oh what shall become of me! I am afraide that some euill will befall me, I shall neuer bee able to beare it, I had rather dye then feele it. When wee thus distrusting the Lord, begin to teach him what he shall giue to vs, or what he shall take from vs, we are in the hie way to meet with the euill wee feared, and nothing in the world will sooner bring the danger vpon vs. We therefore commend and affirme that to be true humilitie, which as it repineth not grudgingly against the Lord, so it shrinketh not to distrust fully before the Lord: but as on the one side wee are readie to bee thankfull, if it bee the good will of the Lord to deliuer vs: so on the other side we are willing to lay our head to the blocke, and offer our bodie to the striker, if the Lorde in wisedome shall make triall of vs. This will teach vs to possesse our soules in meekenes & patience; this will strengthen vs to say boldly, Lord if thou send this deliuerance, thy name bee praised; if thou shalt further trie me Lorde, thy holy will bee blessed; Lord here I am, spare me if thou wilt, trie me if thou pleasest.

Impaciencie.

This humilitie was in Abraham, Isaac, Moses, Dauid, Daniel, Azariah, Sidrach, Abednego, and others of the Saints and seruants of God. Abraham when he was most readie to offer vp his sonne, euen then the Lord gaue him his sonne againe. Dauid when hee was prepared to surrender both life and liuing to the Lord, obtained both life and kingdome for longer time. At what time Ezekiah had resigned himselfe to dye at the will of the Lord, the Lord gaue him his health againe, and made him as it were a lease of his life for fifteene yeeres to come. And surely there is no readier way to obtaine life, then to offer our selues vnto death: no better meane to auoide sickines, pouertie, reproach, or banishment, then to haue our wils wholly resigned to Gods will, as willing to beare the crosse as to be freed from it. For as the more we striue against

Gen. 22.
2. Sam. 15.

How to auoide the crosse, or to be freed if it be come.

the

the will of God, the leſſe we preuaile: ſo the ſooner we yeeld, wee ſhall the ſooner be deliuered. And yet I meane not that yeelding which the Lorde by his threatnings or iudgements, as by ſtrong hand getteth of vs, which is no voluntarie ſubmiſſion, but a violent ſubiection, and conſtraineth vs rather then alureth vs to obey the will of the Lord: but I meane that willing humbling of our ſelues before the face of God, which commeth from an hart bleeding at the conſcience of his owne vnworthines, and bruſed with the ſenſe of the Lords vndeſerued goodnes: and that more kindly, then if it were threatned with al the iudgements of the wicked, and were braied and broken with all the plagues of hell.

The other extremitie which agreeth not with true humilitie, is blockiſh ſenceleſnes, and that dead and diuelliſh apoplexie of the minde, which runneth without all foreſight, as neither caring for good nor bad, ſweete nor ſowre, heauen nor hell. They that labour of this diſeaſe, thinke it an high point of humilitie to ſay, I am at a point, let God doe what he will I care not, if he ſaue me ſo it is, if I be damned what remedie? let men iniure me as they will, come what come will, I paſſe not. And theſe kind of men as paſt all feeling, and now more brutiſh and blockiſh then any brute beaſt, in their life neither tremble at Gods iudgements, nor reioyce in his promiſes; in death they feare not hell, they deſire not heauen, they are not grieued if they be damned, they are not comforted to heare they ſhall be ſaued, they confeſſe not their ſinnes, they profeſſe not their faith, they ſhew not their hope, they liue like ſtockes, and dye like blockes. And yet the ignorant people will ſtill commend ſuch fearfull deaths, ſaying, hee departed as meekly as a lambe, he went away as a bird in a ſhell, when they might as well ſay, (but for their featherbed and their pillow) he dyed like a beaſt, and periſhed like an oxe in a ditch. A Stoicall numnes.

But to come to the vſe and fruite which we may gather out of this doctrine. Firſt let vs conſider, that if we be come to haue ſuch a brawned and thicke skinne ouer our conſciences, as neither by publike preaching nor priuate reading, as neither by the Law nor by the Goſpell, as neither with threatnings nor promiſes, as neither by praying nor meditating, wee can finde neither matter of comfort, nor humbling; wee are ſo farre from humilitie, that wee A hart obdurat and dead in ſinne.

are as men rather dead then humbled, and our case is most fearful. For in this Stoicall apathie and want of feeling, we feare nothing; fearing nothing, we are easie to bee deceiued; being easie to be deceiued, wee may soone bee hardened, and so by securitie being depriued of all heedfulnes, wee are snared of the tempter ere we can be aware.

It remaineth to speake somewhat of these obseruations, which may fitly bee drawne out of the generall speeches of the holie Ghost, either to our comfort or humbling. Let this bee our first lesson then, not too greedily to desire prosperitie, nor being in some good case either of body or minde to bee too quiet in our selues, as resting securely in the good thing possessed: but rather let vs learne in most ease to watch most ouer our own harts, in the greatest testimonie of Gods grace and fauour towards vs, to bee most humbled in our selues, to bee most ielous and suspitious ouer our selues, least our hearts being by some priuie pride stollen away, we giue not God that glorie which is due vnto him, whilest vnthankfulnes breedeth securitie, securitie bringeth priuie pride, and priuie pride prepareth vs for destruction. True it is that prosperitie in it selfe is the good gift of God, and neuer hurteth but when our owne sinne in immoderate desiring it, or our corruption in vaingloriously possessing it, doe abuse it to our hurt, & so turne it to our harme. And surely besides that, in long prosperitie we contract and gather much drosse of securitie, wee shall finde that the long want of aduersitie, meeting with securitie, will flatter vs and blindfold vs with a perswasion of impunitie, and so infatuate vs, that we shall thinke how that because wee haue long escaped, wee shal neuer be punished. But seeing wee learne to iudge no otherwise of sinne, but by the punishment of it, wee must marke this straine, that God doth no more punish presently euery sinne, then hee doth reward presently euery good deede: and by how much his long suffering striueth the more with vs, and his mercie tarieth the longer for our repentance; by so much when they fall, his iudgements are more fearfull and sudden, comming as the lightning out of the clowds. And so farre off it is that our long prosperitie should either shadow vs from the plaguing hand that we should not be espied, or shelter vs that

Prosperitie.

Gods iudgements.

we

wee ſhould bee ſpared; that rather as high okes amongſt lowe ſhrubs, wee lie more open to be ſeene, and the more readie to bee ſtriken when the Lord ſhall ſend forth his thunder-bolts. Hereupon it commeth that ſo many are either ſtriken ſuddenly dead in the ſtreetes or in their houſes, or elſe haue their hearts hardened on their death-bed. And here let all men beware in time of that ſecret and dangerous corruption of nature, that a man ſhould be touched with the word, and his own conſcience tell him, that the power of God in his will reuealed by Gods miniſter hath ſurely ſtriken him. And yet (ſuch is our pride) cloſely will not onely at that time hide all tokens of repentance, and bury all remorſe of conſcience; but alſo vnder hope of hauing ſorrow for ſinne at a beck, and when he liſt, he will deferre it forſooth becauſe he will not be thought by his preſent repentance, that the word came ſo neere him; he is loath to giue the miniſter of God that honour that he ſhould wound him; he is aſhamed to ſhame himſelfe, as guiltie of ſuch a ſinne. Who ſo thus deferreth in the hautines of his heart (ſeeing repentance is not at our call, and it may be euen now wee haue it offered, and neuer ſhall haue it offered againe) let him feare that his heart ſhall ſo bee hardened, that when hee would wiſh it with teares he ſhall not obtaine it.

To accept the good meanes in time when god calleth vs to repentance.

In this firſt ſtreine let vs further learne eſpecially to beware of pleaſing our ſelues too much in weldoing, becauſe as all other ſinnes are occupied in vile and wicked matters, this creepeth euen into the beſt and moſt excellent things. So that experience ſhall teach many this corruption, that the better they haue been occupied, the more ſubiect men are to fall into it. Whereby there groweth not onely an hautines of minde in rich men, men of authoritie, and ſuch as excell others in outward things; but more perilouſly there ſpringeth vp a ſpiritual pride in the excellencie of wit, wiſedome, knowledge, vtterance, gracious ſpeeches: yea and euen herein are wee often proud, in that wee ſee our pride more then others can doe. And many of the deareſt children of God often finde, that when God hath moſt aſſiſted them with the ſpirit of prayer, exhortation, admonition, interpretation, or ſuch like, which be all gifts of the ſanctifying ſpirit, the more they haue been puft vp with this pride, either in the preſent action, or afterward.

Spiritual pride

ward. Which thing no doubt proceedeth from hence, that men pleaſe themſelues too much in the thing done, and doe not returne the whole glorie to God. This is noted to vs as it were by examples in the word of God: Noah, whom an holie feare of himſelfe preſerued from the corruptions of the olde world; by want of feare, and becauſe of vnthankfulnes for his deliuerance, was ouertaken of drunkennes. Lot, who ſuſpecting himſelfe being among the Sodomits, was preſerued from ſinne euen in the ſinke of ſinne: afterward waxing remiſſe in this godly ielouſie, fell grieuouſly into inceſt, euen there whither he deſired to go for his ſafetie. Dauid, ſo long as he was exerciſed and kept vnder the hand of God with fighting the Lords battailes, preuailed againſt many and mightie ſinnes: but when he thought he might bee helped of ſuch things, and receiued ſome breathing time of the Lord from his former troubles, he was quickly ouercome of a woman, that could not be ouermatched of many men. Eſpecially then (that I omit the examples of Hezekiah, Peter and Paul (of whom I ſpake before) let vs look to our hearts, after we haue receiued the beſt gifts, and let vs conſider the great wiſedome of God prouiding for our infirmitie, in that prayer of our Sauiour Chriſt, where immediatly after that wee haue prayed to haue our ſinnes forgiuen, we craue, *not to be lead into temptation*. Which would ſeeme ſtrange to a man that there ſhould be a commixion of two ſuch requeſts, were it not that through corruption wee were then moſt readie to be tempted, when we haue taſted of the greateſt mercie. And ſurely as this was the firſt ſinne whereby Satan faſtened vpon Adam: ſo it is the laſt ſinne which the moſt godly fall by. For when all ſins are as it were wounded, and all graces begin to abound; euen out of the aſhes of thoſe ſinnes ariſeth this monſterous ſinne of vainglorie. And when Satan can finde curteous intertainment, now he will not doubt to preuaile by egging vs to this one ſinne, that is, to bee proud for ouercomming ſo many ſinnes, and excelling in ſo many graces. Surely if the diuell miſtruſted not this weapon of proofe, euen in paradiſe, and that vpon man, being in his innocencie; we muſt thinke that he hopeth as well now to get the victorie in this wicked world vpon man ſo ſinfull, who now is as tender and as apt to receiue the

Feare God when the beſt gifts abound in thee.

Vaine glorie

the least sparke of vainglorie, as the enemie is both strong and subtill to strike it on vs.

Yet further obserue, that when our Lord Iesus Christ was most full of Gods spirit, he was then lead to be tempted in the wildernesse; when he was most furnished, he was most tried. On like manner, when we haue receiued some great gifts, we must looke both that the Lord for his part will take some triall of them, and that Satan also watching for the richest pray, and gaping for a man when he hopes to haue the best spoyle, will for his part there vse the most force and cunning, where hee findeth the rarest and most notable seruants of God: partly because hee most enuieth them, and partly for that by pride he thinketh soonest to inueigle them. Wherefore if Gods children shall truly examine their owne hearts in this sinne, they shall haue some testimonie & triall in themselues, whether they bee thankfull for Gods mercies in trueth or no, if hauing receiued much they feare much: and by how much the more they encrease in gifts, by so much they grow the more ielous ouer their thoughts, words and deedes, and sit as it were in the watch-tower of their hearts, viewing to espie euen their least declinings. Which thing if we could doe in trueth, wee should not so haue the graces of God and feeling of the spirit by fits, but both in greater measure and longer continuance: the want of which heede taking to our selues, constraineth the Lorde to punish vs (as I said) with dulnes and deadnes of spirit, thereby to preserue vs from viler sinnes, which otherwise our pride and securitie would carie vs headlong into. And were it so that in reuerence and feare we could attend more on the Lord, we should not haue his good spirit so rare a guest vnto vs, & we should finde the encrease and returne of greater consolations then wee haue. Why doe men then so much marueile at the dulnes of minde comming on them after some rare feelings of the spirit, and when they haue tasted ioyes glorious and vnspeakable, and thinke that now all the fruites of Gods grace are as cleane gone away in them, as if they neuer had tasted of the power of regeneration, seeing vnthankfulnes is so ordinary and vsuall a sinne with vs? But admit wee haue some good witnesse of conscience, and our heart telleth vs that we haue been thankfull, then must we thinke

As graces increase, so desire thy feare to increase.

that

that the Lord doth trie vs, and will bring vs to acknowledge that the thing we had, was his onely gift to giue and take away at his pleasure, and that it came not from our selues as a thing to commaund at our beck. Howbeit vsually and for the most part our vnthankfulnes is the cause of this dulnes. Now, albeit this kinde of buffeting be grieuous vnto vs, yet we must not desire vtterly to bee freed from it, because by it our pride is cured. For if that chosen vessell and seruant of the Lord Paul, so abounding in graces of the spirit, so frequent in fasting, so often in prayer, watchings and temptations; could not preuaile against this sinne: seeing by all these former waies he could not subdue this corruption in the flesh, wee must not dreame and delude our selues, that wee vsing nothing so many helpes of mortification, should vtterly be rid from the same. When the Lord then shall exercise vs with this pricke in the flesh, although it is the messenger of Satan to buffet vs: yet we must take hold on this to our comfort, that the Lord disposeth and moderateth it: and though we be often and long assaulted with it, yet still we must mislike it, we must still be grieued for it, and pray in Christ against it; we must tremble and be humbled in our selues, that we should haue such strange and doubting thoughts of Gods wisedome, power, maiestie and prouidence, &c. and yet in such manner and measure as knowing it to bee Gods mercie, that by these meanes the Lord would keepe vs from more vile and enormous crimes. Further and besides this, the Lord giueth vs to see such monsters of the minde, to forewarne vs and make vs more afraide of falling into the outward actiō of sin. Thus we haue oftē temptations of vnbelief, to make vs to feare the falling from the faith; we haue priuie discourses of poperie, to shew what a dangerous thing it were to be giuen ouer vnto poperie; we haue often vile thoughts of adulterie, murder and theft, to driue vs more earnestly to pray that wee neuer fall into these sinnes in action. And for this cause they that will not make some holesome instruction of their inward temptations, nor suspect their falling into the action of sinne by the affection of sinne; often fall for their pride suddenly into adulteries, murthers, thefts, heresies, poperie, and such like. Thus the Lorde commeth by the messenger of Satan, the prick of the flesh, to trie

Wherefore Gods children are often exercised with euill thoughts.

vs,

vs, whether we will sticke to the word preached, or to such sugge-
stions ministred, to trie our faith, to confirme vs in the fauour of
God, when we shall obtaine the fauour of God, who often assi-
steth his children being humbled, euen in most dangerous as-
saults, and leaueth them being puft vp in the least temptations,
so as they fall, that thereby they may know that helpe is of God
and not of man. And howsoeuer flesh and blood counteth this
but a paradoxe, yet sure it is, that our case is worse when the Lord
ceaseth by such meanes to sift and fanne vs, then when he holdeth
vs from some profitable temptation for our exercise. For we shall
see many, who desiring rather to be freed from the crosse, then to
reape the fruite of it, although for the time, wherein they indured
their temptations at the first they were cheere and innocent: yet
afterward haue fallen most grieuously, because they would not
profit by those temptations which the Lord sent, either to punish
some sinne past not throughly repented of, or to correct some sin
present not espied, or to forewarne vs of sinne to come not sus-
pected of vs. Some haue been tempted to heresie, some to pride,
some to worldlines, who disdainfully looking at such thoughts, as
matters of no importance, though they were before vnattainted
of these euils, yet now haue come to be heretikes, proud persons,
and worldlings. This ought to teach vs then most to suspect our
selues, when we thinke our estate safest: *And blessed is the man*
that feareth alwaies. This numnes of the soule, striueth and stri-
keth deeply euen against the ordinance of God for our saluation:
(I meane the word, the Sacraments and prayer) so that oftentimes
our case standeth thus, wee thus say in our selues, If I heare the
word, so it is, I feele no great want of it; in receiuing the Sacra-
ments I haue no pleasure; in not receiuing them I haue no griefe;
if the exercises be vsed there is not much good done; if they be o-
mitted, there is no great hurt done; if I haue spare time I can goe,
if I haue neuer so little busineſſe I can keepe me away, and bee
glad of such excuse. Surely this estate bewraieth a proud heart,
blessing it selfe with a fulnes and cloyednes of the meanes, and
either shewth vs to lie in some sinne presently, or that wee are
like to fall into some sinne hereafter and that shortly. Howbeit
being absent, if hauing these or like affections wee can mourne,
beare

Securitie how dangerous.

Pro. 38. 14.

beate our owne hearts, and take vengeance of our ſelues, enquiring of the things ſpoken at their hands, that haue bin at the congregation; if being abſent in bodie with an humble ſight of our want, wee are as preſent in ſpirit; if euen in the time of exerciſes wee beſtow the time in prayer, in reading, or in meditation, the Lord will ſhield vs from ſinne, and the ſhame of ſinne. Againe, if we ſhall finde our ſelues ſubiect to peeuiſhnes, concupiſcence, or couetouſneſſe, with leſſe power to preuaile againſt them then we haue had; let vs feare leaſt ſome pride hath gone before: if we cannot recouer our ſelues out of theſe euils by prayer or mourning, let vs ſuſpect our owne hearts, that ſome ſecuritie in the meanes hath ouertaken vs, the Lord for a time hath left vs, the diuell hath foyled vs. It is a bleſſed thing to get victorie of our faults before they bee ioyned with the offences of the world, with the griefe of the godly, with the reproach of our aduerſaries, with the trouble of our owne conſciences, with the hazard of Gods glorie. And therefore if it bee ſo the good will of God, let vs earneſtly deſire him that our trials and temptations may be inward, that they may be ſtayed and ſtenched when they begin, that they breake not out abroad to the greater diſhonour of the Lord, and our further diſcomfort: which ſurely they will doe, if by cheriſhing them, and not checking them, wee ſtriue not for ſome ſafetie againſt them. Let vs humblie therefore long before, feare this reproach to come, and pray with the Prophet, *Lord keepe me from the reproach which I feare:* leaſt otherwiſe the Lord ſeeing vs make no conſcience in theſe caſes, bee auenged of vs, who ſurely will diſhonor them that ſticke not to diſhonor him. Ceaſe then to gaze at the worke of God, and labour to gage the pride of your owne hearts in affection, which the Lord is conſtrained to ſhame vs with, for the abuſe of his graces, for the diſcredit of his word, the contempt of his glorie, and for the neglect of our owne ſaluation: which being before purpoſed, rather then it ſhould bee vnaccompliſhed, we ſhall haue ſhamefull ſergeants ſent vnto vs; as fire on our houſes, warres to ſpoyle our goods, ſickneſſe to weaken our bodies, and torment of minde to ſcourge our conſciences, which will draw vs out by the eares from our heauy ſlumber of ſinne, wherein wee ſnorted. And thus fitly, though ſuddenly, we

Note

Victorie ouer our faults.

Pſal. 119.

By what meſſengers God awakens his children.

we are slipt into the second point and obseruation of this doctrine, which is, that wee should not bee too hastie to enter in at the gates of aduersitie, nor being entered, to behaue our selues vnpatiently, as though it would vndoe vs to sit in the house of mourning a while: rather we must reioyce in it, and be thankfull for it, saying with the Prophet: *It is good for me O Lord that thou hast afflicted me, &c.* because the holy Ghost here telleth vs, that lowlinesse goeth before honour, and in the schoole of humilitie wee shall learne the way to true glorie and nobilitie. Neither doe I here meane, that affliction in it selfe hath of it selfe such vertue, as to humble vs truly vnder the hand of God: but when the spirit of God worketh with it, that then it will breede in vs the fruites of righteousnesse, repentance, faith, and holinesse; it will driue vs to seeke comfort in the word, to aske comfort by prayer, to yeeld comfort by compassion on other mens euils. And therefore it is necessarie against the policie of Satan, who would discourage the Saints of God in their profession, by pressing thē with afflictions, to stay our selues in this testimonie of the holie Ghost, that before glorie goeth affliction, and after lowlinesse commeth honour, either in this life, or in the life to come, or in both. This must further teach vs to profit by the threatnings of God publikely preached, not to threaten them, or to murmure against them that lay the iudgements of God against vs in the law: this must cause vs to make much of them, that by sharpe censuring of vs, will soonest draw vs out of sinne. This must worke in vs a desire to reape some fruite by priuate admonitions, yea and to call on others to admonish vs that we may still be kept in some good course of humilitie. Psalm. 119.

Further and besides this, it is profitable for vs to frequent them that are sicke readie to dye, perplexed in spirit, imprisoned in chaines and oppressed with miserie, that in them we may see our selues, as in a mirrour: and so with Moses to chuse rather to suffer afflictions, then to enioy the pleasures of sinne for a time. This acquainting our selues with the iudgements of God, will both rubbe off securitie, and stirre vs vp to greater thankfulnes for our selues, and pitie towards others. Wherefore they are not in the To visite the sicke. Heb. 12.

way.

way of humilitie to obtaine glorie, who are so tender sighted that they cannot abide to see the iudgements of God: they are too daintie eated, that cannot or that will not heare the threatnings of the law: saying, oh I cannot abide to heare one in desperation, I cannot away to heare such fearfull speeches, to heare the diuell speake in one; I loue not to see one lie gasping and panting in death; these things would depriue me of all mirth, breede melancholie, and stirre me vp to madnes. Nay, this delicatnes to flye from the Lord thus drawing neere vs, will hasten these things vpon vs, which wee will not profit by in others. Such eyes to see, such eares to heare, such hearts to bee humbled, it becommeth Gods people to haue, that as they loue nothing more then glorie, so they labour for nothing more then humilitie: as they shun nothing more then confusion, so they auoyde nothing more then pride of heart. Which that wee may doe, let vs cast downe our selues before the throne of mercie, in the name and mediation of Iesus Christ our Sauiour.

O eternall God and our most loving father, behold vs in thine owne conenant, &c.

FINIS.

OF

OF THE GOOD EDVCATION OF CHILDREN.

The sixt Sermon.

Prouerbs 17.21.

He that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue no ioy.

THe holy Ghost speaking in the Scripture of foolish sonnes, (*as that hee that begetteth such a one, getteth himselfe sorow, and that the father of a foole hath no ioy*) meaneth it not so much of naturall idiots, and such as are destitute of common reason: although it is true that this is a lamentable iudgement of God, and a heauines to the parents of such a childe, as of wicked children, such as are either ignorant in the word, not knowing how to order one right step to the kingdome of God: or else hauing some knowledge of God, vngodlily abuse it, to maintaine their carnall lust and appetite. For this cause as it would grieue parents to haue naturall fooles to their children, or such as either through some imperfection of nature are dismembred, or deformed, and misfigured in the parts of the bodie: so much more should it grieue thē to haue such children, as either for want of knowledge and heauenly wisedome, cannot walke in the feare of God: or abusing the knowledge giuen them, prostitute themselues to all sinne and wickednesse. Fooliſh children.

It is marueilous to see how greatly parents can bewaile the want of one naturall gift proceeding of some imperfection, and how

how easily they can passe ouer without any griefe, the want of all spirituall graces, springing from corrupt education. In like manner, it is strange that men can take the matter so heauily, when their children breake into such offences, as either haue open shame, or ciuill punishment following them, and yet can make no bones but post ouer such sinnes as are against the maiestie of God, accompanied with euerlasting confusion and vnspeakable torments: wherein what doth most part of men bewray, but their great hypocrisie, in that neither their ioy nor their griefe is found to their children, and that they loue themselues more in their children, then either their saluation, or the glorie of God? The tender loue and care whereof no doubt did increase the sorow of Dauid for the death of his sonne Absolom, who was not so much grieued for the losse of a sonne, as for that vntimely end of his sonne. Let vs learne therefore to correct our affections to our children, and be grieued for their ignorance, impietie and sinnes: whereof either our carnall compassion, the not lamenting of our owne naturall corruption, the want of prayer for an holy seede, or prophane education armed with the wrath of God, may bee a most iust occasion. Can a man hope for a holy posteritie? or doe wee maruell if the Lord crosse vs in the children of our bodies, when wee make as bold and brutish an entrance into that holie ordinance of the Lord, as in the meeting of the neighing horse with his mate, when being ioyned in that honourable estate of matrimonie, either as meere natural men without all knowledge of God we beget our children: or as too carnall men without the feare and reuerence of the Lord, neither bewayling our corruption which we receiued of our forefathers, nor praying against our infirmities which may descend to our posteritie, wee abuse the mariage bed? Lastly, when hauing receiued the fruite of the wombe, we haue no care by vertuous education to offer it to the Lord, that our childe by carnall generation may be the childe of God by spirituall regeneration? Surely no. And yet men without all looking vp to Gods prouidence and secret counsell, without all bethinking themselues of their corrupt nature, frō which their children are descended, without all looking back into their wicked and godlesse bringing them vp, will fret against their sins,

For what causes come wicked children.

Education of children.

and fume against their children: yea often they wil correct them, and that to serue their owne corruptions, not so much grieued for that they haue sinned against God, as that they haue offended them. Christians therefore must know, that when men and women raging with boyling lusts meete together as brute beasts, hauing none other respects then to satisfie their carnall concupiscence, and to strengthen themselues in worldly desires, when they make no conscience to sanctifie the mariage bed with praier, when they haue no care to increase the Church of Christ and the number of the elect, it is the iust iudgement of God to send them monsters, vntimely births, or disfigured children, or naturall fooles: or else such as hauing good gifts of the minde and well proportioned bodies, are most wicked, graceless, and prophane persons. Againe on the contrarie side, we shall finde in the word of God noble and notable men commended vnto vs for rare examples of vertue and godlinesse, whose children were asked and obtained of God by prayer. Our first parents Adam and Eue being humbled after the birth of their wicked sonne Kaine, obtained a righteous Abell, of whom when by his bloodie brother they were bereft, they receiued that holy man Seth. Abraham begetting a childe in the flesh, had a cursed Ishmael: but waiting by faith for the accomplishment of Gods couenant, hee obtained a blessed Isaac. Iacob not content with one wife, according to the ordinance of God, was punished in his children: yet after being humbled, hee receiued a faithfull Ioseph. Elkanah and Annah praying and being cast downe, had a prophet that did minister before the Lord. Dauid and Bethsheba lamenting their sinnes, obtained Salomon a man of excellent wisedome. Zacharie and Elizabeth fearing the Lord, receiued Iohn the Baptist and forerunner of Christ. Looke what sinnes we haue receiued naturally without Gods great blessing, without prayer and humbling of our selues, we shall conueigh them to posteritie: and although the Lord doe grant sometimes naturall gifts vnto the children of carnall and naturall men, yet for the most part they receiue their naturall sinnes withall. But if the children of God by regeneration doe see into themselues, and lament their sinnes of generation, praying that their naturall corruptions may be preuented

in their posterities, they shall see the great mercie of God in some measure freeing their posteritie from their sinnes.

Correction of children.

Now when thou shalt see such sinnes to be in thy children, enter into thine owne heart, examine thy selfe, whether they are not come from thee, consider how iustly the hand of God may be vpon thee, and when thou wouldest bee angrie with thy childe, haue an holy anger with thy selfe, and vse this or such like meditation with thy owne soule: Lord shall I thus punish mine owne sinne, and that in my childe? Shall I thus prosecute the corruptions of my aunceſters? Nay I see O Lord, and proue that thou art displeased with me, for the too carnall desire of posteritie. I lay then in some sinne, I asked it not of thee by prayer; be mercifull vnto me O God, and in thy good time shew some pittie vpon my childe; thus thinking when thou goest about to correct the corruption of nature in thy childe, which he could not helpe, arming thy selfe with prayer, repenting with Iacob, thou shalt be so affected, that as thou art desirous to draw thy childe out of sinne, so yet to doe it with the mildest meanes, and with least rigour. And one thing is most wonderfull that some will teach their children to speake corruptlie, and doe wickedly whilest they are young: and yet beate them for it when they be come to riper age. Againe some will enboulden their children to practise iniquitie towards others, which when by the iust iudgement of God, they afterward practise against their parents themselues, they are corrected for it. And yet deale with these and such like men, for the euill education of their children, and they will answere, doe not we as much as is of vs required? We send our children to the Church to be instructed of the pastor, and to the schoole to be taught of the maister, if they learne, it will bee the better for them, if not, they haue the more to answere for another daye, what can wee doe more? But remember O man, consider O woman, whosoeuer thus speakest, that for thy sinnes sake, and thy want of prayer, there may bee a plague vpon the pastors paines, and a curse vpon the teachers trauaile: if parents would haue their children blessed at Church and at schoole, let them beware they giue their children no corrupt example at home, by any carelesnes, prophanenes, or vngodlinesse; otherwise parents

Parents must giue their children a good example in their priuate familie.

rents will doe them more harme at home, then both paſtors and ſchoolemaiſters can doe them good abroad. For the corrupt example of the one, fighteth with the good inſtruction of the other, which is ſo much the more dangerous, becauſe that corrupt walking is armed with nature, and therefore more forceably inclineth the affections of children to that ſide. And further, experience teacheth vs, that children like or miſlike more by countenance, geſture and behauiour, then by any rule, doctrine, precept, or inſtruction whatſoeuer. Some there be alſo, that will not haue their children taught, vntill they be ten or twelue yeres olde: becauſe as they ſay, before that age, they haue but an apiſh imitation. To whom I anſwer, that although indeed they cannot then deepely diſcerne, nor profoundlie conceiue things; yet how many things before thoſe yeeres both will they receiue and remember? And I demaund, if children being apiſh in imitating euill whileſt they be yong, which they will haue the habit of when they bee old, why may they not much more better doe apiſhly good when they are yong, which they may doe carefully when they are old? Beſides, let them ſo goe vntaught, and they will grow ſo headſtrong, that they will ſooner be broken then bended. And ſure it is, that one ſtripe or two words will doe more good to a childe in the beginning, then a hundred ſtripes afterward. And here let parents bee admoniſhed of their vndiſcreete correction, who doe their children more harme in ſhewing a merie countenance after their diſcipline vſed, then they doe good by their chaſtiſing, although in their anger they be corrected. Neither doe I purpoſe to take away naturall affections, and a Chriſtian kinde of compaſſion in all our cenſures: for it is my great complaint of the brutiſh vnmercifulnes of many parents herein; but I would wiſh Chriſtians to correct their vndiſcreete affections herein by heauenly wiſedom. Neither am I ſo Stoicall as to denie a more milde and affable kinde of ſpeech, to be both lawfully and conuenientlyvſed to children: but yet I wiſh it to be voyde of all vnſeemelie leuitie, and without all ſhew of fooliſh, vaine and vnneceſſarie behauiour. To bee briefe, how needfull houſehold gouernment is towards our children, it may appeare by the ſlender thriuing

and ſmall profiting of religion or vertue, either in the Church or Common-wealth. For complaine men, and preach they neuer ſo much abroad, vnleſſe they will begin to reforme their owne houſes, and giue religion a roome at home, eſpecially in their owne hearts, they ſhall trauell much, and profit little. And ſurely if men were carefull to reforme themſelues firſt, and then their owne families, they ſhould ſee Gods manifold bleſſings in our land vpon Church and Common-wealth. For of particular perſons come families; of families townes; of townes prouinces; of prouinces whole realmes: ſo that conueighing Gods holy trueth in this ſort from one to another, in time, and that ſhortly, it would ſo ſpread into all parts of this kingdome. Well I ſay, let there be neuer ſo good lawes in cities, neuer ſo pure orders in Church, if there bee no practiſe at home, if fathers of families vſe not doctrine and diſcipline in their houſes, and ioyne their hands to Magiſtrate and miniſter, they may indeed, but moſt vniuſtly (as many haue done) complaine that their children are corrupted abroad, where indeede they were before, and ſtill are corrupted at home. Alas, if parents to whom the comfort of their children well brought vp, is a precious crowne, will not informe and reforme their children in the feare of God, whom it doth chiefly concerne; how ſhould hope ſuſtaine theſe men, that others will performe this dutie for them, to whom the charge doth farre leſſe apppertaine? Laſtly, let parents remember, that therefore oftentimes they haue diſordered and diſobedient children to themſelues, becauſe they haue been diſobedient children to the Lord, and diſordered to their parents when they were yong; whereof becauſe they haue not repented, the Lord puniſheth their ſinnes committed againſt others, with the like ſinne in others againſt themſelues.

Wilt thou know thou father how thou maiſt haue that bleſſing, to bee the bleſſed father of a bleſſed ſeede? Wilt thou know O mother how to auoyd that curſe, to be the curſed mother of a curſed ſeede? then bring thy children within the couenant, endeuour to make thy ſonne by nature, the ſonne of God by grace; and thy daughter by nature, the daughter of God by grace: and remember

member that God which on his part protested to our father Abraham, that he was all sufficient for the accomplishment of his promise, in giuing him a blessed seede, required also of our father Abraham for his part, that he should walke before him and bee vpright. Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember thou also the other part, that is, that thou walk before the Lord and be vpright. Wilt thou haue thy children as the blessed seede of Abraham? teach them with Abraham the commandements of God, pray for them with Abraham that they may liue in the sight of the Lorde; bee readie to offer them with Abraham, that they may be an holie sacrifice to the Lord. It is thou O man, O woman, that maist doe thy childe the greatest good and the greatest harme: if thou praiest for him, and repentest for thy selfe, the Lord will blesse thy care, the pastors paines, and the teachers trauaile. But if thou despisest these duties, the Lord will denie thee those blessings, and the curse of God will be vpon thy childe at home in thy house, abroad in the Church and in the schoole. And seeing the Lord hath promised that hee will bee thy God and blesse thy seed, if thou be faithfull: thou maist both hope, that thou art of the faithfull, if thou haue a blessed seede, and feare that thou hast not as yet the blessing of the couenant, when thy seede is cursed.

But some will say, had not Iacob wicked children, and Dauid godlesse sonnes? And doth not daily experience teach vs, that wicked men haue godly children? Yes: for besides the secret counsell of the Lord herein, wee must know that neither the promise of the Lord is so vniuersall, that euery particular childe of a faithfull man should be within the couenant: for if of many there be but one blessed, the promise is performed. Yea which more is, though that a faithfull man haue neuer a good childe, yet if vnto the thousand generation there bee but one good, the couenant is not broken. Neither must wee tie the Lords worke so much to man, that a good man may not haue an euill sonne, seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of the forefathers, to the third and fourth generation going before. Obiection.

To the second I say: that an euill father hating a good childe, though the Lord shew not mercie to that particular man therein, yet hee may remember his promise to some of the forefathers in the thousand generation going before. And though that euil man haue no cursed childe, yet the curse may bee accomplished in the third and fourth generation following. Wherefore not speaking of election or reprobation, which wee leaue onely to the Lord to make good or bad, according to the good pleasure of his owne will, I exhort parents to vse the ordinarie meanes to bring vp their children, so, as they either by some good tokens may see thē the children of God, and heires of the couenant: or at the least be comforted in their own consciences, if the Lord refuse their children for some cause vnknowne, in that to their abilitie they haue vsed all good meanes to bring them vp well, and offered them to God. And if parents haue cause to bee grieued, when thus trauailing in good education, they cannot see good in their children; how much more cause of griefe may they haue, when they haue vsed no labor at al to bring thē vp in the feare of the Lord. And yet many will be grieued for the one, that will not be grieued for the other. Wherefore let vs learne (if we will conueigh Gods blessings to our posterities) to vse all holy duties thereunto: and on the contrarie, if wee will bee loath to conueigh Gods iudgements to our children, let vs carefully auoyd all meanes that leade vnto it. And surely as it is a blessed thing in the houre of death with Simeon to depart in peace, leauing our wife, children and seruants spouses to Christ, children to God, and seruants to the Lord: so in death no one thing will be more grieuous vnto a mā, then the Lorde hauing giuen him the charge and dignitie of so many soules, to be furthered to saluation, that his owne tormented conscience shall presse him, how, in as much as he could, he hath helped them forward to their damnation; and so which is more fearefull, he shall haue them spuing and foming out in his face continuall curses, in hell accusing him for euer to be the murtherer of their soules. Howbeit, I do not exempt children from all blame, so charging the parents, as though the children were free from al guiltines herein: for I am not ignorant that as in the time

That parents may haue a good conscience in death.

of

of Ezekiel, so in our daies, youth is ready enough to take vp this prouerbe, *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge.* But I affirme, that though the occasion be offered of such wicked parents, yet the cause of destruction is still in the children themselues. And besides that, it is sure that the soule which hath sinned shall dye the death. Seeing also there bee some yong men, who notwithstanding the great prophanenes of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home, are so mightily preserued by the seede of grace, that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing in the least occasion of good things: the rest who please themselues, and hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guiltie of the blood of their owne soules. Labour therefore ye yong men to wipe away the teares of griefe from your fathers eyes, and stay the sorowfull spirits of your tender mothers, and consider with your selues if you haue any good nature in you, and haue not buried the vse of common reason, what a shame it is to bee a shame vnto your fathers, to whom ye ought to bee a glorie: and thinke ye wanton wits that haue not cast off all natural affections, what a contempt it is to be a contempt vnto your mother, to whom ye haue offered as it were a despightfull violence, in that ye are as it were a corosiue vnto her heart, when as ye should haue been a crowne vnto her head.

The end of all this briefly is thus much, that parents hauing children not walking either in knowledge or in a good conscience, must make some vse of so iust a cause of griefe, examining themselues, and accusing their owne soules before the Lorde; either for that their meeting was prophane to so holy an estate; or brutish, because they desired rather a seed like vnto themselues in flesh and blood, then such as might be like to Christ by grace and new birth; or that they begat their offspring, as meere naturall or very carnall men; or because they either prophanely neglected all education, or monsterously misliked that in their children which they liked in themselues, and punished in them their

owne corrupt preceptes; or for that they suffered iniuriously their children to doe euill vnto others, which they could not suffer them to doe vnto themselues; or vntaught that at home which was taught abroad; or in that they doe lie in some sinne vnrepented of; or else because they neuer made conscience to bring their posteritie within the couenant of saluation: but still loued their flesh in their children, and not their soules. And children must here also learne, that it is one speciall propertie of a liberall and ingenious nature, to bee carefull so to liue, that in time they may be a glorie to their fathers, and a ioy to their mothers: which the Lord grant to vs all for his glorie, and our euerlasting comfort: through Iesus Christ our Lord and onely Sauiour.

FINIS.

OF

OF REPENTANCE, and true sorow for sinne.

The seuenth Sermon.

Acts 2. vers. 37. 38.

Now when they heard it, they were pricked in their hearts, and said vnto Peter, and the other Apostles, Men and brethren, what shall we doe?

Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes, &c.

IN this portion of the holie booke of God is set downe to vs an effect, or rather a fruite of Peter his sermon, which he made for the answering of the slanderous reports of the Iewes, at what time they saw the wonderfull gifts of God sent downe vpon the Apostles. In which Sermon, the Apostle had pricked their consciences with shewing them their sinnes, telling them of a suretie, that their iniquities was the cause of Christ his death: whereby a certaine care began to be wrought in them, in so much that being thus troubled, they enquired and said, *Men and brethren, what shall we doe?* Whereupon afterward followed the second Sermon of Peter, wherein he exhorteth them to continue in their repentance, and teacheth vs that if our sorow be good, wee must goe forward therein. Further he sheweth them to this end, that they must beleeue, that beleeuing they may be baptized, that being:

being baptized they might receiue the gift of the holy Ghost. Lastly it is manifest, how they hearing that Sermon first receiued the doctrine, and after persieuered in the practise of the same.

Three things to be noted in this text.

Briefly therefore three things are here to be noted. First, the fruite of the former Sermon of Peter contained in these words: *Now when they heard it, &c.* Secondly, the summe of a new Sermon of Peter in these words: *Then Peter said vnto them, Amend your liues, &c.* Thirdly is set downe the fruite of their obedience. In the former part of this chapter we may know the wonderfull workes of God, that ỹ Apostles, who were neuer brought vp in schooles, spake with diuers tongues: which when the multitude heard, some are said to marueile and to be astonied: some mocked thē and said, *They are full of new wine.* But when Peter with great boldnes of spirit had in this Sermon which he made, set the trueth of God against their false accusations, and had preached against their sinnes, then they left off mocking, and were pricked in their hearts. Where first we may note the power of Gods word, which

The power of Gods word, in the conuersion of sinners.

onely is able to touch our consciences for sinne. For neither the diuersitie of tongues, nor other gifts of the holy Ghost could prick their hearts, as being able onely to cast them into an admiration. What more forcible thing then that which causeth a godly sorrow, and causeth our consciences to bee pricked? What so able to pricke our conscience as the word of God? Indeed many feele sorow, and are inwardly pricked: but because therewith is not ioyned the power of Gods worde, they bee either senseless as blockes, or in their feeling they are murmurers. This commeth vnto vs by the dignitie of Gods word, in that no wonders from heauen, no miracles on earth can touch our hearts, and worke in vs any good fruite without the same. For though the Lord should shew vnto vs all the wonders from heauen, which he shewed on the olde worlde, and on Sodome, although hee should lay all the plagues vpon vs, which he laid on Pharaoh and on the Egyptians, without ỹ word of God, we should be as vnprofitable beholders, as euer were the Sodomites, and should become as hard hearted as euer were Pharaoh, and the Egyptians: so that no iudgement from heauen, no trouble from earth can humble vs, no blessing from aboue, no benefit from beneath can profit vs, vntil the word

of

of God commeth, which teacheth the olde way to forsake it, the new way to enter into it, and the perfect way to continue in it. And thus much for the generall scope of this doctrine. Three waies.

Now more particularly we may obserue in this first part three things. First, the power of the word to prick our consciences. Secondly, that this pricke must not cause in vs a more rebelling against the word or ministers therof: but rather a greater reuerence to them both. Thirdly, such prickes must prepare vs to a greater desire to profit. For the first we must know, that this is the beginning of repentance, and this is the entrie to godlinesse, euen to conceiue a sorow for our sinnes, and so bee wounded with a feeling of our euils. For as long as men are secure, it is not possible that they should seriously apply their minde vnto doctrine, neither without the knowledge and feeling of our sinnes can wee heartily long for Christ. To this agree the Law, the Prophets, and the Apostles. The law, because in all their sacrifices, wherein Christ was prefigured, was manifested also vnder darke signes, the contrition of heart, and acknowledging their vnworthinesse. The Prophets as Dauid and Esay. Dauid in the fourth Psalme and fift verse saith, *Tremble and sinne not:* where the Prophet sheweth, that this is an effectuall thing to true repentance, to quake and tremble for feare of Gods iudgements. That wee may then truly examine our selues, wee must feare and humble our selues, because before trouble, terrour, and quaking at the iudgements of God, we wil neuer be brought to offer our selues to Christ alone. In Psalme 51. vers. 18. 19. the Prophet likewise sheweth, that no sacrifice is acceptable to God without a contrite heart, that is, neither prayer, neither almes-giuing, neither praise of thanksgiuing, vnles wee bringing an humble and contrite spirit with vs, cast our selues downe before his iudgement seate, and sue for mercie in Christ. And here marke that he saith, *The sacrifices of God are a troubled spirit, &c.* where he vsing the plurall number sheweth, that the sacrifices of repentance, which must not be one, but many, are humblenes of spirit and contrition of heart. For the affliction of the soule and contrition of the minde, doe so cast vs downe, wounded with our sinnes, and humbled with a feeling of Gods wrath, as that it maketh vs to acknow- Note. The first entrie to godlynes, and beginning of repentance, is a godly sorrow for sinne. Psal. 4. 5.

acknowledge that wee are nothing of our selues, and to seeke for our saluation wholly at the mercie of God. No marueile then (seeing by this meanes wee being confounded and ashamed of our selues, and staying our selues on the onely promises of God, we come to confesse our owne nakednes and wretchednes) if the Prophet should say, that the Lord is pleased with this sacrifice as with the sacrifice of sacrifices. The Prophet Esai. chap. 40. vers. 6,

Esay 40. 6,7,8. 7,8. saith: *All flesh is grasse, and the beautie thereof as a flower of grasse, the grasse withereth, and the flower falleth, when the breath of the Lord falleth vpon it.* Where the Prophet painting out man in his proper colours, and driuing him to seeke out saluation not in himselfe, but in Christ, describeth the outward part of man to be as grasse: and by the flower of grasse, he sheweth his gifts of minde being vnregenerate, as wisedome, memorie, knowledge, and vnderstanding. So that, when Gods spirit doth but breathe on vs, all our wisedome, all our knowledge, riches, and authoritie fall before the presence of the Lord of hosts, neither can wee remaine, but onely by the word of God, whereby wee are borne againe. Wherefore the considering and meditating of our transitorie estate, driueth vs to a contrition and humblenes of spirit. Besides, the Lord God, saith Esai, whom the heauens cannot containe, nor the earth hold, will come *and dwell with a lowly, poore, and troubled spirit, and which standeth in awe of his word.*

Esay 66.

God doth not accept our sacrifices, which are offered without trembling at his word, no more if wee should kill a man, and choke a dogge, or offer swines flesh, which was counted an abominable thing among the Iewes, or praise the thing that is vnright. Lastly, to this accordeth the Gospell, and the Apostles. Our Sauiour Christ, Matth. 9. 13. saith, *I came not to call the righteous, but sinners to repentance:*

Matth. 9. 13.

not euery sinner, but that sinner which condemneth sinne in himselfe, and is wearie and laden with his sins. Matth. 11. 28. Matth. 21. 32. our Sauiour Christ preferreth the harlots and Publicans before the Pharisees: for they being pricked for their sinnes and conuicted, did sorrow, and heard Iohn preaching vnto them. So then Christ giueth relieue to those that want, righteousnesse to them that feele themselues sinners, ease to them which are burthened, light to them which are in darknes, life to them

them which are dead, and ſaluation to them which condemne themſelues. The Apoſtle declareth, 1. Cor. 14. how the Corinthians were moued with ſtrange tongues: but yet had not in admiration the word. Beſides, he ſheweth by comparing the gift of tongues and prophecying together, that if an Infidell or vnlearned man ſhould come, and heare them ſpeake with ſtraunge tongues, hee would ſay, they were out of their wits: but if hee ſhould heare them ſpeake the word of God plainly, he would be rebuked of all men and iudged of all men, and ſo the ſecret of his heart ſhould be made manifeſt, hee would fall downe on his face and worſhip God and ſay plainly, when he feeleth his ſinnes, they riſe mine heart, they ſhew my ſecret ſinnes, doubtles this is Gods doing, God is in them, I will follow this religion. Wherefore in this appeareth the power of the word, in that it citeth and ſummoneth our conſciences before the tribunall of God, and woundeth vs with a liuely feeling of Gods iudgement, that he, who before through ſecuritie did deſpiſe ſound doctrine, may now bee conſtrained to giue the glorie vnto God. This appeareth more plainly, Heb. 4. 12. where it is ſaid, that the *word of God is liuely, mightie in operation, and ſharper then any two edged ſword, and it pearceth thought from thought:* and all holineſſe ſhall ſeeme hypocriſie, all our righteouſneſſe ſhall ſeeme as a defiled cloath: we ſhall finde with Paul, that in vs, that is, in our fleſh dwelleth no righteouſneſſe. For mens conſciences are cold, neither are they touched and diſpleaſed with their euils, ſo long as they be in ignorance: but when the worde of God pearceth into the vttermoſt corners of their conſciences, and telleth them, that they haue to doe with the Lorde; they are thoroughly touched and begin to feare, and entering into themſelues examining their conſcience; they come to the knowledge of that, which before they had forgotten. We can neuer be offered to God without his ſpirit, Ioh. 16. verſ. 8. *For he reproueth the world of ſinne,* and awaketh our conſciences, that thoſe ſins, which before were hid, ſhould be made manifeſt. Dauid did lie an whole yeere without this pricke of conſcience, and thought that all was well, vntill Nathan came, neither did he finde comfort of conſcience, vntill he had thus bin pricked. Ioſephs brethren were thirteene yeeres, and neuer remembred

The power of the word.

Heb. 4. 12.

The word muſt pierce vs.

Iohn 16. 8.

2. Sam. 12.

membred their sinnes, vntill after such time the Lord layd it before them. The Prophet Dauid, Psal. 32. (which hee intituled a Psalme of instruction concerning the free remission of sinnes) teacheth how we shall finde the same. For many perswade themselues, that their sinnes are forgiuen, when they bee not. Hee also sheweth, that vntill trouble of minde did driue him to GOD, hee found no comfort. Manasses which did eate the bread of sorow, and did drinke the water of griefe, vntill he had lamented and sorowed, felt no rest nor peace. The woman of Samaria, Iohn 4. was pleasant, and iested with our Sauiour Christ, vntill her sinnes were opened, and thē she began to answer with more reuerence. For vntill shee was willed to call her husband, shee thought all was safe: but after he had tolde her, that she had plaid the adulteresse, she acknowledged him that he was a Prophet. Wherefore we may see by this which hath been spoken, that the word of God onely pricketh our consciences, as plainly may here appeare by the Iewes, who cared not for the Apostles, nor made any conscience, vntill their hearts were pricked.

In the second place we must note, that they were rightly pricked. For many oftentimes are pricked, which kicke against the pricke, and hauing their consciences galled by the word, they murmure either against the preacher of the word, or against the word it selfe. Here then is the difference betweene the godly and the wicked, the one is pricked and is made more careful in a godly conscience; the other more hardened then before. But this is a godly sorow, when we loue the man that rebuketh vs, and reuerence the word the more being by it reproued in our conscience. Doe we loue him then that rebuketh vs? then we heare profitably. Let vs examine our selues in this sort: I see God hath wounded me by him, hee is the instrument whereby God doth humble me, I will therefore loue him. Contrarily, if we be often touched and amend not, we are in danger of Gods wrath. Many indeede are pricked with pouertie, many with sicknes, and some with other like afflictions, but few with their sinnes, which is the cause of their pouertie, sicknes, and other afflictions. Let vs then learne a willingnesse to offer our selues to bee taught and to be pricked for sinne, as these men were. The wicked also are pricked some-

Good works of godly sorow.

times

times for sinne: but it is rather for feare of punishment, then for conscience to displease God, as were Caine and Iudas. Some men are pricked, and to put away their sorow, they will goe sleepe, they will goe play, they wil goe sport, they will get to merie compani, and passe away the time, and so, as they terme it, they will purge and driue away the rage of melancholie: they neuer goe to any preacher, to aske of the Lorde, or at the mouth of his spirit: they neuer respect prayer, nor seeke any comfort in the word of God. But to put away sorow on this sort is to call it againe, and to feele it more freshly either in the houre of death, or in hell. Contrariwise, if our sorrow doth driue vs to prayer, or to the worde of God, it is good. As for the wicked and prophane worldlings, though as the Wiseman saith, Eccles. 11. he spend all his daies without any quill, yet his darknes will be greater then his light, his sorow greater then his pleasure, his losse greater thē his gaine, his trouble greater then his vanitie, in hell. Let vs not then so carnally shake off this godly sorow: for the word will send vs often an vnquiet spirit, that we may seeke to be quiet in Christ. To examine our selues herein: Haue wee heard the word of God? were wee pricked by it? then haue wee profited: Haue wee not been pricked thereby? then as yet are wee not a sacrifice for the Lorde. For, as was said before, Christ comforteth them that are troubled, he helpeth them that doubt, he easeth them which are in distresse, he setteth their feete in the way of peace and gladnesse, that haue long been in darknes and sorow. Haue ye not been sorowfull, and will ye learne a salue for this sore? be sorowfull, that ye were not sorowfull; bee pricked in your hearts, because you were not more pricked. Haue wee heard the word? Let vs examine our selues, if our knowledge bee the better, if our affections be the holier. As hauing heard the exposition of the law of God, doe we feare God? doe we know how to loue God? do we pray to God? doe wee worship God in our soules, and in our bodies more carefully, and in greater conscience then wee haue done heretofore? Are wee not now as prophane and careless still in giuing the right worship to the true God, as before we were too superstitious, in seruing Angels, Saints, and other false gods; neither sorowing for our idolatrie, nor caring for true religion? Haue

How foolish'y many would put off their sorow for sin.

A true examination of our selues.

we

we not blaſphemed, and prophaned the name of God in vnreuerent hearing his word, in vnprofitable talking of his workes, and abuſing his owne maieſtie with ſwearing and curſing as much as we euer did before? Haue we kept holy the Sabboth? or haue we not prophaned it, by open neglect of the word, by playing, ſporting, drinking, and other vanities? doe we not ſtill ſend forth our ſeruants to diſpatch our buſines on that day, as if it were the market day, when they may doe ſuch things moſt lawfully? Are not parents, houſeholders, and gouernours, as ſlacke in prouoking obedience; and children, ſeruants and ſubiects, as ſlow in yeelding obedience as euer they were? parents in the meane time, not ſeeing that children therefore rebell againſt them, becauſe they rebell againſt God; nor houſeholders perceiue that ſeruants doe not their duties to them, becauſe they doe not their dutie to God? Are we leſſe wrathfull, and more mercifull? Are we leſſe riotous, and filthie defilers of our fleſh? and are we more ſober, chaſt and holy? Are we leſſe giuen to oppreſſion, to hard dealing one with another, and more iuſt, righteous, and carefull to maintaine the good eſtate of our brethren? Are we not backbiters, ſlanderers, or ſowers of diſcord, cauſers of contention among our neighbours? being farre off from maintaining loue vnited, & the good name of our brethren? The cauſe why we cannot ſee further into theſe things, is, becauſe wee flatter our ſelues, and becauſe wee compare our ſelues with our ſelues and with others, but not with the rule of Gods word. Let vs then learne to accuſe our ſelues, and to iudge our owne conſciences. For if God ſee vs condemne our ſelues, he will not condemne vs; if we accuſe our ſelues, God will not ſuffer Satan to accuſe vs; if we iudge our ſelues, God will not acquite vs from the fearful iudgement to come; if we be diſpleaſed for our ſinnes, God will bee pleaſed in Chriſt his righteouſnes. On the contrary, whileſt wee lie in our ſinnes, we lie in our owne blood, if we iudge not our ſelues, God will both iudge vs, and bee reuenged of our ſinne, he will ſet our houſe on fire, he will ſend enemies, hee will ſend earthquakes, hee will ſend famines to make vs conſume our goods, he will make friends foes, he will ſend ſicknes and ſorenes vpon our bodies, and a troubled ſpirit into our ſoules, hee will ſend vs an ill name: thus will hee

bring plague vpon plague vntill we repent, and come to a feeling of our sinnes. And why doth God all this? because we will not come to iudge our selues. *For this cause* (saith the Apostle, 1. Cor. 11.30.) that is, because we iudge not our selues, *many are weake, and sicke among you, and many sleepe.* 31. *For if we would iudge our selues, we should not be iudged.* 32. *But when we are iudged, wee are chastened of the Lord, that we should not bee condemned with the world.* Likewise the Prophet, Psal. 89. and 30. 31. 32. 33. *But if his children forsake my law, and walke not in my iudgements, if they breake my statutes and keepe not my commandements: then will I visit their transgression with the sword, and their iniquitie with strokes: yet my louing kindnesse will I not take from him, neither will I falsifie my truth.* For as a father withdraweth from his childe sometimes his loue, and whippeth him with the rod of correction: so the Lord dealeth often with his children, and scourgeth their naked conscience. God doth iudge his here, but his enemies will he iudge in the world to come: if we be not punished here, the punishment will be as a thunderbolt in the day of iudgement. Hast thou been afflicted, and not profited? Will not a little crosse serue thee? a greater shall come to thee. Will not a few troubles turne thee to God? then many shall come vpon thee. If a man be not troubled for sinne here, it is the way to hell: if he be troubled here, it is the way to heauen. And as they which haue not been troubled hauing had a little ioy, shall haue euerlasting paine: so they which here haue had a little paine, shall after haue euerlasting ioy. They that are corrected and haue profited by it, are afflicted of the Lord in mercie: but they that be vexed and amend not, receiue a token of Gods further wrath. Wherefore we must not looke to feele comfort in the remission of sinnes, vnlesse we also haue sorow for committing our sinnes. For neuer any of Gods children were comforted thoroughly, but they were first humbled for their sinne lawfully. To the working of which humiliation, wee must remember Gods iudgements shewed on others. Hath God destroyed the whole world for sinne, and can he not, or will he not destroy thee for sinne? Hath he ouerthrowne whole nations, and will he suffer thee to lie still in thy sinnes? See how full hell is alreadie, and yet daily wee run headlong thither.

Sorow for sin, the way to heauen.

Consider also how great thy sinne was, that could not bee cleansed but by the blood of Iesus Christ: Oh how foule was that sin, that nothing else could wash it, but Christ his heart blood? Oh how great was our guiltines, that were ransomed by such a price? How great was the sore that needeth such a salue? how deepe was the wound that needed such a medicine? O louing kindnes and vnspeakable loue towards vs! Shall Christ bee slaine for our sinnes, and we not slay sinne in our selues? Shall Christ die for our sinnes, and sinne as yet is not dead in vs? Shall Christ be crucified for vs, and will wee not crucifie sinne in our selues? Shall Christ haue his heart pricked with a speare, and shall not wee haue our hearts pricked with sorow? This is the true vse and meditation of Christ his passion. Wee are wont to defie the Iewes for accusing Christ, wee spit at Iudas for betraying Christ, and wee condemne Pilate for condemning Christ: but we are much more to bee at defiance with our sinnes, which accused him before the iudgement seate of GOD; wee are to accuse our selues, who haue and daily doe betray him; wee must condemne our selues, whose sinnes haue condemned him. But if neither the iudgements of God, hell, nor the crosse of Christ can moue vs, then let vs examine our selues how we can reioyce in Christ.

Not to content our selues with sorow for sinne, but to proceede to repentance.

It followeth to speake of the counsell of Peter, *Repent*: as if he should say, I know your hearts are pricked, howbeit I will shew you, how it is the policie of the diuell, to make these good motions quickly to waxe drie in you, he will stay you fro perseuering, you must therefore endeuour to continue in this godly sorrow. The Apostle saw, that this sorow, which as Paul witnesseth, is not to be repented of, was well begun in them: but in continuing his Sermon still to that effect, he sheweth that our sorow must be also continuall. Many sorow, as hath been shewed, but in a worldly sorowing, which bringeth eternall death, not in a godly griefe which bringeth repentance. Wherefore we are to note that repentance beginneth in vs, continueth and endeth with sorrow. Now, if it might be, it were expedient to shew what repentance is. In one word, repentance is not a bare leauing of sinne, but an vtter condemning & misliking of that sin which we haue left. For though wee haue left it, yet it may make vs to sorow for it many

Note.

Repentance what it is.

yeeres

yeeres after, yea euen at the point of death. Dauid had left his sin, but it caused him to sorow an whole yeere after. Iosephs brethren had forsaken and almost forgotten their sin, yet it troubled them, and grieued them thirteene yeeres after. Our pricking of heart therefore must be continued and daily renued. This repentance is figured in baptisme, both in that we must dye to sinne, and burie it, and also that wee must rise againe to newnes of life: for a man cannot dye to sinne but by the vertue of Christ his death, neither can he rise to righteousnesse without the power of his resurrection. Now we must know that as our sinnes are forgiuen, so we must also receiue Gods spirit. If God promiseth mercie to our children, much more to vs, if we beleeue and receiue his promises; if to them which are a farre off, much more to them that are neere. And yet though wee haue been baptized an hundred yeeres, and haue not receiued the holy Ghost, we may dye in our sinnes. Some vnderstand by the gift of the holy Ghost, the graces of God bestowed on the Apostles: but in my iudgement their opinion is not sound, because that was a particular thing giuen only to them of that time, this promise is generall and respects all posteritie. We are then to note, that repentance is a continuall course of sorow, and if wee haue this in trueth, then may wee boldly seeke for comfort out of Gods word, and from his ministers, and looke what comfort they giue vs on earth, the same shall be sealed also in heauen. Wherefore as it is requisite continually to till the ground, if we will haue fruite, and daily to eate, if wee will liue: so in spirituall things, wee must bee humbled with continuall sorow, that wee may bee refreshed with daily comfort in Christ, in whose name let vs pray. *Our father, &c.*

Sorow for sin must be continued.

Now,

FINIS.

MEDITATIONS ON PROV. 4. VERS. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

Take holde of instruction and leaue not, keepe her, for she is thy life.

THe matter which is contained in this verse, hath been often repeated in the chapters before, yet here againe it is necessarilie repeated, for in these matters besides the great dulnes and negligence we are so readie to deceiue our selues, and to thinke wee loue the worde when wee doe not, and doe perswade our selues in our owne imaginations that we haue laide fast holde of wisedome, when in deede we haue neither touched nor tasted it. Therefore that we might beware of this, he repeateth that which he had spoken before in most effectuall and significant speeches. For the word which is here translated, *lay holde*, doth signifie to lay holde with strength, as we see men that are in perill of drowning, they will lay holde so fast vpon a thing, that their hands may be sooner broken then loosed: all their power for the present time is in their hands, and they will most surelie holde fast that they catch in their hands. In like maner must wee lay holde vpon wisedome with our heart, with such strength and power must we catch hold of it, that nothing whatsoeuer be able to seperate vs from it. This is the first thing whereunto we are here exhorted. The second must necessarilie be ioyned to this: which is, that we doe not leaue it for any thing, but keepe it as fast as we holde it. Both these exhortations are most necessarie, for

How to holde fast true wisedome.

we are verie slacke and slow to lay holde, and when we haue laide holde, through careleſnes we are ready to loſe it, hereof it followeth, that we forget many godlie leſſons that we haue learned. Hereof it is that we looſe many worthie things wherein we haue been greatly comforted, yet hereof it commeth, that we be many times ignorant of ſome principall poynts, whereof we haue been often inſtructed. Therefore if we will for euer learne, that we haue once learned, if we will continually feele comfort, in that wherein we haue been once comforted: then let vs with all diligence attend vnto theſe two things: firſt, that we lay faſt holde vpon the word, and then that we keepe it faſt and ſure when we haue laide holde of it. This if we would doe, then are we to beware of two things, which herein would greatly hurt vs: firſt, we muſt beware of vanitie of our mindes, that we be led away with that, from the word vnto worldly luſtes, and from vertue vnto vanitie: ſecondly, we muſt be very circumſpect in matters of this world, for the ouer-bolde and vnwarie dealing in them, is of great force and power to keepe vs from catching faſt holde vpon wiſedome, and if we haue alreadie laide faſt holde as we thinke, yet if our minde be bewitched with worldly things, the couetouſnes of them will choake vp all care of the worde: the deſire of them will diſpoſſeſſe wiſedome, and caſt it out of our hearts. Theſe two things if we be carefull to auoide, then ſhall our hearts be much more fit to receiue the word, and to keepe it with care when we haue receiued it. The things whereunto we are here exhorted, are giuen vs in charge in the ſecond commaundement of the lawe, vnto which place this verſe muſt be referred.

The cauſe of forgetfulnes.

Verſe. 14. *Enter not into the way of the wicked, and walke not in the way with them.*

15. *Auoide it and goe not by it, turne from it and paſſe by.*

SAlomon hath hetherto exhorted vs to wiſedome, now he deſhorteth and calleth vs backe from all maner of euill, which might hinder our proceedings in wiſedome, and firſt he aduiſeth vs to auoide all euill examples: ſecondly, he willeth vs to beware of our owne waywardnes and corruptions, and to flie from the

euill examples of sinfull and wicked men, he dehorteth vs in sixe verses, that is, from the 14. to the 20. and his dehortation consisteth of a precept, and the reasons of the precept: the principall is expressed in the 14. and 15. verses, we must haue no fellowship or familiaritie with the wicked, and because it is hard to flie from them, and because their companie is dangerous, therefore Salomon vseth many words to set out the matter, shewing in deede, that we can neuer be too much or too often warned of them, for he saith. *Enter not, walke not, withdraw thy selfe from it, passe not by it, decline from it.* Much like vnto this phisicke the phisitions prescribe for the plague, for they say, if a man will be preserued from the plague, he must obserue these three things: first, that he quickely and with all speede flie from it: secondly, that he flie far away: thirdly, that it be long ere he returne to the place againe. By this they meane, that if the ayre be once infected, there can be no remedie deuised to preserue a man in that place, now the plague is no more contagious then the wicked ayre, the plague doth no more infect the ayre, then the wicked doe infect those places wherein they liue, and therefore Salomon doth very well to prescribe this remedie for the auoyding of the infection which might be gotten by euill companie. For what could preserue a man in Sodome, but onely his lawfull calling: therefore vnles a man haue such a calling to keepe him there, hee must flie quicklie from the wicked, he must flie farre from them, he must see them amend before he returne vnto them. Dauid did very well see this, and therefore he doth in many places crie out against them. *Away from me ye wicked. Woe is me that I haue so long dwelt in Kedar.* Dauid was not effeminate, he had not a womanish heart to crie without cause, he felt the smart of it, and therefore crieth so earnestly against them, he saw no good example, he saw no occasion of goodnes, he was much hindred in his obedience, he had many pulbackes, and other great disprofites. By this then we see, how needefull a precept Salomon doth here giue vs, but the necessitie of this shall more plainely appeare, if we consider either the wickednes of their wicked practises, or the hurt which the godly haue receiued by them, for the will of the wicked is wholie bent to euill, they bee euer willing and readie to hurt good people,

To auoide the societie of the wicked.

Psal. 119. & 121

people, when any occasion is offered, their skill is great, and their wisedom is answerable to their will. And therfore our Sauiour saith, *The children of this world are wiser in their generation, then the children of light.*

This wisedome wee may perceiue in them, whether they shew themselues deadly and open enemies, or friendly and counterfeited friends: for if they professe themselues to be our enemies, it is marueilous to see their practises. First they will vse all extremitie and hard dealing, they will offer violence, and oppresse him (if it be possible) with wrongfull iniuries: and what is their purpose in all this, but to prouoke him that is good to requite euill for euill, and so fall from his God, or at the least wise to stay and hinder him in the course of his godlines, that God may bee displeased with him? If this thing will not preuaile, they will worke another way, and labour by slander and false reports, in such wise to discredit him, that he may bee vtterly discouraged, and caused to forsake his profession. And yet they will finde another way if this will not worke: they will deuise craftie fetches, and practise subtiltie against him, they will inuent pestiferous policies, and finde craftie counsels to ouerthrow him. These and many other waies haue they to spit their spite, and spue out their venemous poyson against the people of God. If thus also they cannot haue that successe they looke for, if by this meanes they cannot obtaine their purpose, they will take a contrary course to preuaile that way, if it be possible: they will faine friendship and become our friends, they will flatter vs with faire words, and alure vs with their benefits to communicate with them in their wickednesse, and to bee companions with them in their sinnes: but then they deale most dangerously, when they marke and obserue our dispositions, and become appliable to our nature (for this meanes will they also vse): so malicious are they indeede towards vs. If we be religious, they will shape some shew of religion; if wee praise any, they will praise him; if wee mislike or dispraise any, they will shew their mislike of him. Thus in all things they will marke our mindes and our disposition, and will so applie themselues vnto vs, that except God giue vs grace they will ouerthrow vs. Seeing therefore they haue a readie will to hurt vs: seeing al-

The practises of the wicked against the godly.

so they haue great skill to deuise most forcible and politike meanes against vs, what worthie account must wee make of this precept, wherein Salomon teacheth vs how wee may keepe our selues from receiuing any hinderance by them? Againe, if wee thinke vpon the hurt that the godly haue had by them, or if wee consider how they haue been infected through their corruption, we shall confesse indeede that it is most dangerous to deale with them, and it is the best way to keepe vs farre from them. Ioseph was a good man and indued with great graces, he had receiued great increases and strength of faith, and had strong temptations: yet being daily conuersant among the Egyptians, he learned to sweare, *by the life of Pharaoh*. Dauid was a man according to Gods owne heart, he suffered much, and learned great obedience by his sufferings: yet abiding but a while amongst the vncircumcised Philistims, he learned *to lye, and to dissemble*. What shall I say of Lot and his familie? what danger was he in? what losse did he sustaine? what hurt had he in his goods, in his soule and body? he was caried away by the wicked Sodomits captiue, his goods and cattell were taken from him: and though through Gods goodnesse he was rescued, yet he loued Sodome still, and would liue in it, yea though fire and brimstone were readie to be powred vpon it, he must be dragged and drawne out of the towne, or else he would not easily haue left that place, albeit his soule was dailie vexed with the filthines of their behauiour; his wife looked back when she was deliuered, and therefore she was turned into a pillar of salt; his daughters were so corrupted, that they were not ashamed to lie with their father, and Lot himselfe learned to drink wine very liberally, whereby he was brought into a filthie sinne. If a man were assured that he should continue safe, notwithstanding all the temptations of the wicked: yet the care of his familie, and feare of their falling should bee a cause sufficient to driue him from wicked companie. But if he himselfe be touched with a conscience and a feeling of his owne infirmitie, what loue of profit, what hope of aduantage should keepe him there? Lot therfore might plainly see the iudgement of God vpon him and vpon his family, because he would liue and linger so long among those wicked Sodomits. Now if these men receiued such deepe and great

What euill examples doe.

great wounds by wicked companie, then who is that man, or what is his name that can thinke to stand among them? Wee therefore ought to be most circumspect and carefull to keepe vs from the companie of wicked men: for their heresies will make vs heretikes, their careleſneſſe will make vs vngodly. This commandement of flying euill is very generall, and may be extended to all the commandements, which wee are brought to breake by reason of euill companie.

Verſ. 16. *For they cannot ſleepe except they haue done euill: their ſleepe departeth except they haue cauſed ſome to fall, &c.*

THe law and precept which was prouided for the auoyding of euill companie, was moſt effectually ſet down in the two former verſes. The reaſons of this commandement do follow in the foure next verſes. Theſe reaſons are in number two. The firſt is drawne from the peruerſe and crooked nature of the will and diſpoſition of wicked men, in the 16. and 17. verſes. The ſecond is drawne from the ſtate of the godly, and from their behauiour. The nature of the wicked is ſuch, that they count wickedneſſe as pleaſant as wine: and therfore they make vngodly practiſes their chiefe delight, it is their meate and drink to doe euill, they are beſt refreſhed when they moſt offend: neither are they content with their owne wickedneſſe, but they doe moreouer cauſe other to fall into wickedneſſe. If they cannot come by their purpoſe; if they haue not great occaſion to worke that which they haue deuiſed; if they haue not made ſome fitter for their vngodly friendſhip, then they ſtep deſperatly from them, they cannot bee at reſt. For as the hungrie man cannot ſleepe quietly, becauſe his appetite continually craueth meate: ſo the wicked taketh no reſt nor ſleepe, if he be not ſtuffed, if hee haue not his bellie full of wickednes. How carefull ought we then to bee to auoyd euill companie? how farre muſt we flie from it, and how heartily ſhould wee hate it continually? Here we may note the contrary, as a very ſpeciall ſigne and marke of the true child of God: for if we can make it our meate and our drinke to doe good, as our Sauiour Chriſt ſaith, *It is my meate to doe the will of my father*? and as Iob ſaith,

Reaſons of the former precept.

The delight of the wicked.

A true marke of Gods child.

I esteemed it more then mine appointed foode? And againe, if wee can count it the great comfort of our hearts, and solace of our soules, when wee can doe good to others, and prouoke and stirre them vp to goodnesse, this is an argument that we haue receiued the spirit of God, as a pledge and a seale of our euerlasting saluation, and that we are the children of God? Moreouer, if wee bee grieued when wee haue wrought no goodnesse, nor gotten good by others: if wee bee as it were comfortlesse, when wee haue not taught others some goodnesse, or when wee haue not prouoked them vnto practise of some good which they had before time learned: this may well warrant vs that wee doe truly loue God, and that he loueth vs, and will bring vs vnto life. Thus farre for the first reason, which as it describeth vnto vs the nature of the wicked; so it must bee applied to the generall head of sinne, and the corruption of our nature.

Vers. 18. *The way of the righteous shineth as the light, that shineth more and more vnto the perfit day.*

THe second reason why we should auoyd the euill companie of the wicked, is, because of dutie we are bound to ioyne our selues to the godly, and to bee companions of all them that feare the Lord. It is not enough to flie from the wicked, and to leaue their companie; but wee must make haste to the assemblies of the godly, and linke our selues in friendship with them: for of our selues wee can deuise euill, and by our selues wee can learne to worke wickednesse; we can giue place to vngodly motions, we can foster vp fleshly desires, yea and through our corruptions, abundance of euill will flow out of vs. Albeit therefore wee doe auoyd the corruption wherewith wee might bee infected by others, yet if we prouide not some helpe for our owne infirmities, by good companie, wee may bee as wicked when wee are alone, as those which liue among the wicked: wee must then seeke the companie of Gods people, and with them we must nourish peace and loue, by labouring to profit them by what good thing soeuer we haue, and by receiuing and learning some goodnesse by them,

To haste to the societie of the godly.

them, for the sustaining of our infirmities, for the relieuing of our needes, and for the supplie of our manifolde wants. Dauid did see how needfull this was: therefore Psalme 16. he doth not onely say, that he will keepe himselfe from the corrupt worship of the wicked, because hee hateth them: but hee will ioyne himselfe to Gods people, for the loue that he beareth them, saying: *All my delight is in the Saints.* And in another Psalme saith hee: *I hate them that hate thee O Lord:* whereunto that may bee well ioyned, that is, *I am a companion to all them that loue thee, and loue thy name.* But Lot did greatly faile in that poynt, when hee would not returne to his vnckle Abraham, after hee was deliuered out of Sodome: for if he had gone vnto him, he might haue been preserued from much woe peraduenture, which after did befall him. But it was hard for him to confesse his fault vnto his vnckle, this was grieuous vnto him, and therefore he would not seeke for the companie of Abraham. And what came hereof but griefe vnto himselfe, shame vnto his familie, and continuall punishment vnto his posteritie? Psal. 119.

This rule then must bee diligently obserued, that wee bee alwaies as carefull and desirous to ioyne our selues with godlie companie, as we bee to auoyd the assemblies of the wicked. If this be so, as it ought to be indeede; then how great and how grieuous is their sinne, and how fearfully doe they offend, which forsake the societie of the godly, to dwell among the wicked, and doe leaue the companie of Gods people, to haue the familiaritie of wicked men? It were good for such to consider what the Angell of the Lord said vnto Hagar, when she fled from Sarah her mistresse: *Hagar Sarahs maide whence commest thou? and whither wilt thou goe?* This talke might passe between them. Ang. Whence commest thou? Hag. From Abrahams house. Ang. Whither goest thou? Hag. Into Egypt. Ang. Whence commest thou? Hag. From the people of God. Ang. Whither goest thou? Hag. To the vngodly Egyptians. Ang. Whence commest thou? Hag. From the Church of GOD. Ang. Whither goest thou? Hagar. To the Synagogue of Satan. Ang. Take heede to thy selfe and beware, commit not this great wickednesse, doe not this great sinne agaynst the Lorde, returne Gen. 16. 8.

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thy ſelfe vnto thy miſtriſſe, humble thy ſelfe vnto her, and be obedient vnto her will. How pithie is this ſpeech? how effectuall and worthie to be remembred, if we haue alreadie chaunged our places, or if we goe about to change them? Let vs remember the ſaying of the Angell, and let vs conſider whether it may not likewiſe bee ſayd vnto vs: whence commeſt thou? out of the Church of God: whether goeſt thou? to the aſſemblie of heretikes: where haſt thou beene? in the Church: where art thou, or whither wilt thou goe? to the world and the vanitie thereof. O fearefull exchange! Refraine thy ſelfe betimes, returne thy foote with ſpeed, come haſtily to the Lord thy God, humble thy ſelf vnder his hand, promiſe and performe all obedience vnto him, that hee may receiue thee to his fauour againe. Let vs thinke that the Lorde doth ſpeak vnto our conſciences, & let vs then anſwer him with a pure heart, and it will without doubt ſtay vs from many vnaduiſed and vnprofitable changes. If we doe rightly and in trueth conſider of this, we ſhall be ſo farre from going to the wicked, that if wee be among them, we ſhall haſtily ſeparate our ſelues from them, that wee may reſort to the children and people of God, which in this verſe are called righteous.

Vaine and vnprofitable changes.

Markes of a righteous man.

Theſe righteous men whoſe companie we muſt keepe, and to whom we muſt aſſociate and ioyne our ſelues, are here deſcribed by two notes. The firſt note of a righteous man is this, that his life bee ordered and guided by the word of God, which ſhineth out before him as a light to his feete, and a lanterne to his paths. Whē a man therfore hath a deſire and care to meaſure all things by the word, he walketh in the light, his light ſhineth, he hath an argument that he is a righteous man.

The ſecond note of a righteous man is, that hee ſtill growes vp, and maketh daily good proceedings in godlineſſe. But here may ſome man ſay: I feele not this encreaſe and going forward: nay I am ſo farre from that, that I am ſometimes driuen to commit ſinne. To this I anſwere, that ſuch a ſtate is both doubtfull and dangerous: yet if in a good conſcience thou labour to prouide for the peace of thy ſoule, then trie thy ſelfe and thine owne heart by theſe notes. Firſt if the conſcience of thy former careleſnes doe make thee carefull: if the remembrance of thy former

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sinnes doe cause thee more to hate and abhor sinne, more to flie from it, and the more manfully to striue and fight against it, and to be short, if thou can make euery thing that befalleth thee, an occasion to helpe thee forward: then maiest thou thinke, that euen in these things thou makest some good proceedings: for as wee knowe that the cloudes can neither lessen the light of the sunne, nor let the course thereof, because at the last they are scattered by the heate of the sunne which shineth out most comfortable: so we may be sure that although some times our righteousnes be couered with our infirmities: yet if we ouercome them and driue them away, the course of our righteousnes is not hindred. And againe, as a man is not letted by a fall in his iourney, when he learneth thereby to take better heede, and to haste faster forward: so we by our falls and infirmities are not staied, if they make vs more carefull of our selues, and more earnest in going forward; yet must we not say here, it is a light matter to sinne, that thereby they may be made more carefull, for if a man haue once truely felt the griefe of heart for sinne, if he know how hard it is to get victorie ouer it, if he consider how much he hath displeased God by sinne, if he consider the fearefull punishment which he hath procured to himselfe, and if he be perswaded that none can raise him vp from sinne but God alone: then he will be most afraide to sinne, because he knoweth not whether God will raise him vp or no, and therefore if any thinke that it is but a small matter to sinne, it is certaine that they haue not as yet vnfainedly repented, they are not as yet washed from their sinnes. This first rule then is good and very fit to trie our selues, when to our owne feeling we can perceiue no encrease of godlines within vs, which doth cause vs when we see it, to esteeme more highly of the word, and to make greater account of it, for if our former negligence, or some sinne through infirmitie, whereunto we haue slipped, doe make the word more sauorie and lightsome vnto vs, then it is certaine, that the Lord of his goodnes, by this fall hath helped vs forward. Contrariwise, if our former carelesnes doe make vs more careless, if our slippes or sinnes doe make the word vnsauorie or vnseasonable vnto vs, we are in a most fearefull plight, we are in great danger to fall away. therefore let vs striue against

Good cautions to keepe vs from sinne.

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these, and let vs labour to vse euery thing to helpe vs forward, let vs labour to finde sweetenes in the word, and thus we shall haue comfort, euen in our infirmities: then shall our light shine brighter euery day, vntill we come to our dying day, now the meanes which God hath appoynted to preserue and increase this light in vs, is his holy word, by which as we receiued our light, so must we labour to haue it continued: therefore if we will not haue our light quenched, we must not despise prophecie, if we will haue it to burne cleere, then we must attend vnto hearing, reading, conferring, meditating, and other exercises of the word, we must eschue euill, and the occasions of euill, then our light shall flame out continually.

Verse 19. *The way of the wicked is darkenes, they know not wherein they shall fall.*

THe former verse is amplified by the contrarie estate and condition of the wicked, their way is as darkenes, because they be destitute of the light of Gods word, and they know not wherein they shall fall: they sinne and see it not, they runne vnto heresies and know it not, the iudgements of God hang ouer their heads, and they espie it not: therefore when they thinke least, they shal be brought into greatest danger, trouble shal assaile them like an armed man, and their sorow shall come vpon them like as vpon a woman that trauelleth with child. In this case are al those which are not lightened by the worde, this is the state of all those that make not the worde their lanterne, continually to shine out before them. But the children of God are in a contrary case, they are directed by the worde in all their doings, and in the light of the word they see light. They see the subtiltie of sinne, and therefore they shunne it, and they are taken with an horror as it were of all manner of heresies, they foresee Gods iudgements and preuent them, and so are they kept safe and preserued from euill. Thus far haue wee been dehorted from vngodly companie, both by precepts and reasons. The second part of this dehortation followeth from this place to the end of the chapter.

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Vers. 20. *My sonne, attend vnto my words, incline thine eare vnto my sayings.*

HEre followeth the dehortation, wherein we are forewarned of the corruption which is in our selues: yet before the wiseman commeth to giue any speciall or particular precepts of this corruption, hee doth after this manner deliuer some generall precepts for the vse of the word, whereby this corruption may be cured in vs. These generall precepts are set foorth in three verses, wherein first there is generally required of vs great attendance vnto the whole word of God in these words: *Attend vnto my words*. Secondly, wee are commanded to heare the word. This precept bindeth vs to heare, whether the word bee read or preached, or whether it bee conferred of: for all these waies wee may get great profit by hearing the word. And because wee are not easily drawne vnto this hearing, therefore the precept is very effectually deliuered in these words: *Encline thine eare*. In which kind of speech there is first noted, our naturall vnabilitie and vnaptnes, which of our selues haue no good desire or inclination to heare, vnles God by his spirit doe worke it in vs, and bore through our eares. Secondly there is noted this; that wee should heare, though it be paine for vs to do; we must striue and struggle with our selues that we may heare, when the Lord doth neuer so little stirre vs vp thereunto.

Vers. 21. *Let them not depart from thine eyes: but keepe them in the middest of thine heart.*

IN these words is a third charge giuen vnto vs, and that is this, that wee should make a profitable vse for our selues in the reading of the word, and in beholding of the creatures: for both these waies we may winne great and good strength to ouercome our corruption, and both these exercises are in the word commended vnto vs. The fourth and last precept is contained in the latter end of the verse in these words: *Keepe them in the middest of thine heart*. In this precept is prescribed the manner of the

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vſing and doing of the former duties: for all of them muſt bee done with the heart, wee muſt giue attendance to the word, not onely with the ſtilnes and quietnes of the outward members, but wee muſt alſo bee attentiue with our hearts, wee muſt heare the word read, preached, and conferred of, not with our outwarde eares alone, but alſo with our very hearts. Wee are not to reſt in the ſimple reading of the word, or the bare beholding of the creatures: but we muſt labour for a fourth thing, we muſt looke that our hearts be preſent, when wee either reade the word, or behold the creatures. And yet there is a further thing to be here obſerued: for by this commandement we are charged to lay vp in our hearts all the profit which we learne by theſe meanes. It is not ſufficient to vſe them, it is not enough to feele ſome preſent vſe and profit by them: but we muſt lay vp in our hearts whatſoeuer gaine we get, that wee may bee ſtored and prepared for the time to come. This muſt be done by prayer and meditations: for if we pray feruently before, after, and in the vſing of theſe meanes: and if after we haue vſed them, we doe diligently meditate vpon them, both that we may bee confirmed in each dutie, and alſo that wee may applie them to our owne particular and priuate vſe: then vndoubtedly God will giue a bleſſing to his meanes rightly vſed, and will write the fruite of them in our hearts, yea the Lord will giue a further bleſſing vnto them; life vnto vs, and health vnto our fleſh, as it followeth in the 22. verſe, which before hath been expounded.

Theſe verſes are very notable and worthy of al remembrance: for they commend vnto vs all the meanes whereby Gods word is made effectuall vnto vs, as hearing, reading, preaching, praying, conferring, meditating, and ſuch like godly and heauenly exerciſes. In other places of the Scripture, ſometime one, ſometime another is mentioned. But here all are expreſſely named, and this no doubt was done by the refined wiſedome of God the holy Ghoſt, which by this hath met with the corruption of our owne nature. For this corruption much preuaileth and beareth great ſway in vs, that wee vſing ſome one meanes diligently, doe neglect all the reſt. Some men doe ſo reſt in their priuate reading, that they neglect hearing, praying, and other holeſome meanes:

We muſt not reſt in the vſe of one good meanes.

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some doe so highly esteeme hearing, that they will neuer reade to confirme the thing that they haue heard, nor vse any other meanes. And so of the rest: for there are men of all sorts. But the holie Ghost commendeth all vnto vs, and chargeth vs withall, and that so straightly, that wee cannot with hope looke for any blessing frō God, vnles we be carefull and diligent in al. It is the dutie then of euery man to bee seriously exercised and occupied in all those exercises, that God may blesse all: or if not, that sometime one, sometime another, according to his good pleasure, may profit vs. These 9. verses, because they gaue vs in charge to vse with diligence the hearing and other exercises of the word, must bee referred vnto the second commandement.

Vers. 23. *Keepe thy heart with all diligence: for thereout proceede the actions of life.*

IN this verse he doth call vs from al kinde of inward euill, which secretly lieth lurking in our heart, for as much as that in very deede is the welspring of all wickednesse, and because Salomon doth here note the heart, as that which is the cause of all sinfull actions: so that although wee should see any man neuer doe euill, and although we should not at any time be tempted to doe euill by any: yet our owne harts would corrupt vs and cause vs to sin. Wee doe hereby see that the doctrine both of the Papists and of the Familie of loue, is most vntrue: for they doe teach that a man is not naturally inclined vnto euill, that his nature is not wholly corrupted with sinne: but that he is corrupted and infected either by the allurement, or example and temptation of others. True it is, that the occasion of euill may bee offered by some other man: but Salomon doth here teach vs, that the cause of our euill is in our selues, and for this cause he commandeth vs aboue all things to be watchfull ouer our hearts, for from them doe proceede the actions either of life or of death. Heart, fountaine of euill.

Now the causes why we are charged to keep such straite watch ouer our hearts, are in number two. The first is because the heart doth carie with it euery way all our sences: so that as the Heathen said, it is not the eye that seeth, but the heart; it is not the hand

that toucheth but the heart: and so of the other senses. So from hence it commeth that there be oftentimes great sounds & much noyse: yet because our eares doe attend vpon our hearts, which are earnestly occupied about some other matter, we heare not the sounds, wee doe not listen vnto the noyse. From hence it commeth, that wee see not goodly sights and shewes when they bee sometimes offered vnto our eyes, because our eyes are set vpon that thing, about which the heart is occupied. Yea from hence it commeth, that we sometimes stumble in the plaine ground, and our feete doe faile vs euen in faire places, because our feete are caried with our heart, which is earnestly occupied on some other matter. Therefore although wee ought to keepe with great care our eyes, our hands, our eares, and other parts of our bodie: yet doth it most stand vs in hand to keepe all watch and warde ouer our hearts, seeing they rule all the rest.

The second cause why we should watch ouer our hearts, is, because it maketh or marreth al our actions: for if our heart be pure, then all our actions bee pure and accepted of through Christ, though some want be in them: and contrariwise, if our hearts be not sound, but corrupted and vnpure; the things that in their owne nature and kinde are good, yet doe become euill and sinfull through vs. This may be perceiued in all the parts of our life: let vs then a little see how our corruption deceiueth and defileth vs in many things. First this is without all controuersie, that it is onely the corruption of our owne hearts, which causeth vs to bee slacke in doing good, or to leaue it altogether vndone, or else to doe that which is euill and odious in the sight of God. For albeit many causes may bee pretended, which sometimes may haue a shew of goodnesse: yet those causes are but corruptions, there is no goodnesse in them. Some men are kept backe from doing good to their familie by chastising them, because they would not haue all men to talke of them, and because they would not hazard the credit of their name. Some are kept backe from being zelous in godlinesse, because they might still vse their libertie, in buying and bargaining, whereby they might prouide for their selues and families. And for euery thing they doe, they will haue a colourable excuse, they will doe nothing without a reason. But

The second cause of watching ouer our hearts.

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their excuſes are but colours, their reaſons are very raw, not ſeaſoned with the word. They are deceiued through the deceitfulnes of ſinne, their corruption deceiueth them, they are beguiled becauſe they make no triall of their hearts. The ſame thing commeth to paſſe euen in thoſe things which in their kinde are good. To leaue ſinne is a very good thing: yet if we doe not herein take heed vnto our hearts, we may be ſore deceiued: for when wee be minded and doe purpoſe to leaue ſinne, let vs conſider the cauſe why we purpoſe and goe about ſuch a thing, and wee ſhall often finde that it is not the conſcience of ſinne, but the feare of puniſhment, or the ſhame of the world, which moueth vs ſo to doe. The adulterer doth many times abſtaine from his filthie adulterie, not becauſe that ſinne is odious in the ſight of God, but becauſe it wil bring him to open ſhame among men. The theefe without any hatred of theft doth ſometimes keepe himſelfe from the outward act, that hee may auoyde hanging and the outward danger of the law. And that the ſhame of the worlde and feare of men doth more preuaile with many then the feare of God, it may appeare by this that they will abſtaine from ſuch things whereunto there belongeth ſhame, or for which ſome grieuous puniſhment amongſt men is appointed, as for theft, murther, adulterie, &c. yet they will paſſe by great ſinnes for which there is no penall ſtatute, as ſwearing, &c. For if there were any true conſcience of ſinne in them, they would make a conſcience of all ſinnes: but eſpecially of theſe ſinnes which in Gods eyes are moſt abominable. Againe, we muſt not reſt when wee haue left any ſin, as though that were ſufficient: but wee muſt narrowly ſearch into our hearts, to ſee what cauſe hath moued vs ſo to doe: for if we doe not with ſorow repent vs of our wickedneſſe, and leaue it for the feare of God; but forſake it, either becauſe it will bee no longer profitable vnto vs, or becauſe we bee ſickly, or olde or weake, and take no longer pleaſure in it; then our labour is but loſt, our hearts haue deceiued vs. And many no doubt are thus deceiued, yea they ſhew that they bee deceiued by this, that they can ſtill ſpeake of their ſinnes without ſorow, and laugh at others which commit the ſame ſins. Verely if they had repented of their ſinnes, the remembrance of them would haue been grieuous vnto them, yea they would bee

very sorie when they saw others fall into the like sinne. But seeing they can laugh and make a sport at it when any man doth it, as they haue done, most sure and certaine it is that their hearts haue deceiued them, they are yet in their sinnes, though they haue left them outwardly.

Let vs proceede a little further, that we may see into the corruption of our hearts. We purpose to deale faithfully, we purpose to heare the word, to reade it. These things in themselues are very good: yet if wee bee not carefull ouer our hearts, their corruption will pollute and defile them. For if wee bee moued hereunto not with any zeale of Gods glorie, but with a care of our owne credit, not because in trueth we would countenance the Gospell, but because we would get some countenance by it, the thing good in it owne nature is made euill vnto vs, and sinful, because our hearts are not right in the thing. And how many bee thus deceiued, may soone appeare by the small fruite, which most men doe get by the word. For when wee see many very diligent in hearing of the worde, yet profiting nothing, nor desiring to profit, it is vndoubtedly true, that those men are deceiued by their own hearts, which are not right with God. If there were any conscience, if there were any heart or spirit in men, they would profit something, or at least they would be greatly grieued for their not profiting. Moreouer, when we haue brought our purpose to practise, and haue done any good thing indeede, euen then I say may wee bee beguiled, if wee take not good heede. The corruption of our heart is readie to make vs proud of weldoing, whereas indeed we should bee humbled: it is readie to make vs glorie in that, for which we should giue glorie to God: it is readie to make that an occasion of slothfull carelesnes, which should bee as a spurre to make vs more carefull. Therefore when the thing is done, when the work is wrought, and when al our purpose is brought to passe, we must still be carefull ouer our hearts, we must still haue an eye to them, that our corruption bee in no wise hurtfull to that good grace which God hath giuen vs. Thus whether wee purpose to leaue sinne, or wee leaue it indeede, yet we may bee deceiued by our harts, if they be not right in doing of them. Therfore aboue all things we must take heed vnto our hearts: otherwise we may do

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many goodly and glorious things in the sight of men, yet our harts will one day accuse vs for them, our conscience will checke and controle vs, and God which is greater then our consciences will vtterly condéne vs. Now contrariwise, when our heart is vpright with God, when it is found and sincere, then will the Lord fauorably accept of our doings, and through his sonne he will count them righteous. Thus if wee with a pure heart doe leaue sinne, though the dregs thereof remaine with vs: if with a good heart to Godward wee labour after goodnes, though wee cannot doe the good which wee would, this vprightnes of our hearts doth please God greatly, and hee will surely pardon the other imperfections through Christ. True it is, that no man can say his heart is pure, if he compare it with the rule of Gods word, or with the iustice of God: and therfore who so seeth not great corruptions in his heart, hee seeth nothing. Yet the children of God may say, that their hearts are pure by Christ, which by faith purifieth them, and hath wrought the death of sinne in them, though some corruption remaine in their hearts.

This doctrine hath two especiall vses: first to humble vs: secondly to comfort vs. We haue good cause to bee humbled, seeing that it teacheth vs, that the very cause of all our sinnes is in our owne selues, and cannot bee laid vpon any other. It is our owne corruption which causeth vs to sinne, whilest it giueth place to the suggestions of Satan, to the policies of peruerse men, and to the temptations of our owne flesh. If this corruption were not in vs, no temptation should preuaile against vs: if this corruption were not rooted in our hearts, we should ouercome euil through goodnes. Christ was free from all sinnes, and voyd of all corruption, therefore Satan by temptations could not preuaile against him: no, Satan could not preuaile against our first father, vntill his heart through vnbeleefe was corrupted: but we through our corruption doe yeeld vnto our temptations, and therefore we are the cause of our owne sinnes. That saying therefore is altogether vnsauourie, which theeues & others haue often in their mouthes, when they say, woe be to such a man or to such a woman, that euer I knew them: for if I had neuer fallen into their companie, I had neuer come to this stay and woful state. For albeit euil com-

Cause of all sinne in our selues.

panie might be a great occasion of their fall, and though such men and women did sinne greatly in tempting them to sin, yet their own corruption caused them to be ouercome by euill companie, and therefore the cause of their sinne resteth vpon themselues. Secondly, this doctrine doth greatly comfort vs, seeing it giueth assurance of victorie against all temptations; if wee bee renued in our inward man; if our heart bee purified by faith, and if wee labour against them by flying vnto Christ. And this shall seeme comfortable indeede, if wee consider that euery man hath some corruption either more or lesse in his hart, according to the measure of his regeneration. And againe, if we consider that the diuell as a deadly enemie, goeth about to ouerthrow him, and to subuert his faith by meanes of that corruption. These things if we thinke of, it will be very comfortable to know, that we shall perseuer and cõtinue, not able finally to bee ouercome of any temptation: it will be very comfortable to know, that the diuell for all his furie, is like vnto that souldier which launced the impostume of his enemie, and preserued his life, when he purposed nothing else but to haue slaine him. Ioseph was regenerate, and when the temptations of his mistris came into his eare, he did fight against them, fled vnto Christ, and had a good issue of his temptations. Dauid contrariwise, though in part regenerate, and truly renued, yet when the like temptation was offered, he yeelded and was ouercome, because he looked not vnto his heart, distrusted not his owne weaknes, set not the Lord for the time before his eyes, fled not vnto Christ, nor fought not couragiously himselfe against it: therefore in what measure we be regenerate, in what measure we vnto our regeneration doe adde the feare of God, for the purging of our hearts, and a distrust of our weakenes to driue vs vnto Christ; in that measure shall we withstand all temptations: and as wee faile in all these, or in some one of these, so doe wee yeeld vnto temptations, and so are we buffeted by Satan. If we be pure in heart and stand stedfast, the diuell, the world, wicked men, our owne corruptions and all may tempt vs, yet they shall not hurt vs. They may let vs see some corruption that is in vs, some sinne whereof we haue not throughly repented of, or something that is not right within vs: yet if we yeeld not vnto them, they shall doe

How the pure heart standeth fast in temptations.

vs good and not euill, they shall driue vs to Christ, before whom we must lay open our wounds, that he of his goodnesse may bind them vp. This doctrine then as we see doth teach vs reuerent and Christian humilitie, withall it doth minister most worthie matter of singular comfort.

Now that wee bee not deceiued herein, it is requisite that wee make some triall of our harts, whereby we may be truly humbled if we finde them corrupted: or we may be comforted, if through the blood of Christ wee doe feele our sinnes washed away. Our hearts are tried two waies, either by afflictions and temptations, or else by the motions and affections thereof. For if there be any corruption in our hearts, it will appeare by one of these. Sure it is that as a man doth shew himselfe in troubles and temptations, such a one he is indeede: if troubles do not ouerturne him, if feare cause him not to fall away, if temptations cannot moue him to forsake the trueth, or to denie his profession, then verely hee hath a good argument that his heart is vpright; hee hath great cause of comfort and reioycing. But contrariwise, if for feare his heart faint, if for troubles he turne away, if in temptation he forget his triall, and betray the trueth; his heart is not vpright with God, he is in the gall of bitternes, he ought in his heart to be greatly humbled. Before this time of triall come, he may thinke well of himselfe, he may perswade his heart that there is great godlinesse in him: but if he examine not himselfe, if he do not straightly looke vnto his heart, his vertue will proue vanitie, and such godlinesse will worke his griefe.

Our hearts tried two waies.

The first by afflictions.

There bee many men which now in this time of the Gospell, do account themselues very religious, and they wil beare a countenance with the best, and will outwardly appeare very forward: but because they resting in their profession, do not examine their heart, their hope faileth them, and they fall away. For when the state of the Common-wealth shall bee changed, when religion shall be altered, when the trueth shall be persecuted, when the Lord shall take from them the light of his word, and shall suffer Satan to tempt them with heresie; then their corruption will ouercome them, and cause them to beleeue lyes. Likewise men that haue been brought vp by godly parents, and men that haue

the companie of good men, may seeme to bee sure setled in sound religion: but whilest they rest in these outward meanes, and labour not after some inward trueth, their hearts doe deceiue them, and in time they shew themselues to bee but hollow hearted hypocrites: for when the benefit of good companie is taken from them, and when they light vpon wicked companie, their former godlinesse is forgotten, they will frame themselues vnto that companie. Therefore if they bee tempted vnto theft, they will proue theeues: if occasion of filthines or other vices bee offered, they wil take the occasion, and staine themselues with many sinnes. Thus doe temptations trie what is in the heart of man. Thus doe afflictions finde out the hypocrisie of the heart, so that he may well bee counted a sound hearted man indeede, which is not ouerturned by temptations, and which falleth not away by the vehemencie of afflictions: for euen Gods children for want of examining their hearts, doe oftentimes take the foyle in temptations. Lot no doubt was no common drunkard, and yet the forcible temptations of his daughters caused him twice to commit that sinne: his daughters were no common harlots, for then they might haue had great pleasure in Sodom. But the diuell deceiued them with a shew of godlines, and brought them to that filthie sinne of incest, for when they sawe there was none to continue their fathers name vpon earth, they thought it good to lye with their father, that so his name and seede might be continued. Very needefull it is therefore to examine our hearts, and often to take a triall of them, least the couertnes of our corruption deceiue vs, and make vs hipocrites: and this we must be carefull to doe, before afflictions and temptations doe come, that when they come we may glorifie God by keeping our standing.

The second by our ioy and griefe.

The second rule to examine our hearts, is to take heede vnto our ioy, and our griefe, our hope, and our feare, for whatsoeuer our hearts are most set vpon, we will be most glad when we haue gotten it, we will be most fearefull of loosing it, and most greatly grieued when we haue lost it. By this rule we may see how our hearts stand affected in any thing wee goe about, or in any time wherein we liue. As for example in seeking riches, honour promotion, or glorie, we are most comforted when we haue great

hope

hope to obtaine them, if we be most cheerefull when wee haue gotten them: if we be most afraide leaſt we looſe them, and if we could be contented to forgoe any thing, rather than them, verilie our hearts are moſt ſet vpon riches, vpon glorie, vpon honour, dignitie, and promotion. Againe, if we be moſt deſirous of our ſaluation: if we can moſt heartilie reioyce, when we haue gotten aſſurance of it, if we be ſore afraide of all thoſe things which might put vs in danger of looſing it, if no greater griefe can befall vs, then when we feele not the comfort of it, a moſt certaine argument we may hereby gather, that our hearts doe ſtand very rightly affected to our ſaluation: contrarywiſe, haue we no deſire to ſeeke after it? haue we but ſmall loue of the meanes whereby we may attaine vnto it? then ſurely we are more carnall then ſpirituall, yea we are altogether earthly, we ſeeke not the things that are aboue. The like may be ſeene in all other things: art thou glad and cheerefull when thou receiueſt ſome profit, and heauie hearted when thou ſhouldeſt be thankefull? art thou ſorie when thou receiueſt any loſſe, and without all ſorow when thou haſt ſinned? art thou angrie when thou art wronged, and not at all diſpleaſed? when thou haſt done open iniurie to the high God? Where is thy heart, where is thy vprightnes? it is gone, wickednes hath bewitched thee, and thy owne corruption hath made thee careleſſe. In heaping vp thy riches, thou ſaieſt thou art not couetous, becauſe thou giueſt to euery one his owne, and takeſt nothing but that the lawe will giue thee. But all this thou maieſt doe, and yet be couetous: if then thou wouldeſt know thy heart, thou maieſt hereby trie it. If thou be euer muſing how thou maieſt get thy goods: if it cheere vp thy heart when thou doeſt encreaſe them, then thou art couetous though thou ſee it not, thy minde is on thy money, though thou perceiue it not. Let vs ſee in this one particular poynt: thou haſt much corne to ſell, dearth of corne would be commodious vnto thee, and yet hurtfull vnto thy poore brother, and to the whole land, now if thou wouldeſt wiſh dearth for thy owne profits ſake, though it would be a hinderance to the whole Church: if thou reioyce more in thine owne gaine, then thou canſt be ſorowfull for thy brothers harme: if thy gaine doe make thee through pride, to aduance thy ſelfe aboue thy brother, then

How to diſcouer a couetous heart.

doubtleſſe

doubtlesse, thy heart is sore infected, with corrupted couetousnes. Contrariwise if it be cheape, and thou canst be more glad for the profit of many, then thou art grieued for thy owne losse, or if it be deare, yet thou canst wish from thine heart, that it were cheape: then thou mayst safely say, that couetousnes preuaileth not against thee, it ruleth not in thy heart, yea by this thou mayst see, that thine heart is rightly affected, both to God and to thy brethren.

To conclude this poynt, wouldst thou know in what trueth of heart thou doest labour for the glorie of thy God? Come hether, examine thy heart with all reuerence by this rule, and thou shalt know it. The glorie of God especially shineth in the prosperous and flourishing estate of his Church, and his glory is then trampled vnder foote, when his Church is oppressed. Thou seest the Church in our land hath great quietnes: this thou reioycest at, yea thou canst heartily pray for thy Prince, that peace may be continued in this Church. This is well, and more then many doe: but this is not enough, thy heart in this may deceiue thee, because thou maiest be moued to doe this for thine owne ease, without any care of Gods glorie: examine thy selfe therefore a little further, and call vnto thy consideration the Churches beyond the seas: thou doest heare that they be in continuall trouble, they be persecuted, and on euery side inuaded: *Their priests are slaine with the sword, their Princes are piteously abused, their people are led into captiuitie: so that there are nothing but complaining in their streets.* Here maiest thou trie thy selfe, if there be any trueth in thee. For if so be thou be so full of thine owne prosperitie, that sorrow cannot enter into thy soule, for thy poore and afflicted brethrens sake: nay if thou canst not be more sorow full in their sorow, then thou canst reioyce in thine owne ioy, thou hast cause to feare, thy heart is not sincere toward the glorie of God. In like maner thou thy selfe art in miserie tossed with afflictions, and troubled on euery side: yet thou hearest that rest is giuen to the Churches, thou hearest that God hath blessed them with the blessing of peace. Oh now if thou couldest reioyce in the ioy of Gods people, though thou wert in sorow: if thou couldest glorie with Gods inheritance, though thou suffered some outward

True triall of our ioy and sorow.

shame,

ſhame, if thou thought thy ſelfe happie in the felicitie of Gods choſen, although of all men thou might ſeeme moſt miſerable, then would thy conſcience no doubt ſpeake comfortablie vnto thee, it would tell thee thou didſt truely eſteeme of the glorie of God. Now if thou thinke that herein too much is required of thee, then looke vnto Gods children in former ages, Paul was ſore afflicted, much troubled, and often imprifoned, yet all this did nothing grieue him ſo long as the goſpell had good ſucceſſe, and the Churches flouriſhed. Therefore in his epiſtles he ſaith often: I was comforted when I heard of your faith: I liue if you ſtand faſt, and ſuch like ſpeeches, whereby he did euidently declare that he ſought the glorie of God, and not his owne praiſe. Daniel contrariwiſe was in great credite, honour, and eſtimation, he was preferred aboue all the Princes of Perſia, and was ſecond vnto the King, but how did he eſteeme of this honour? what account made he of his authoritie? Surely very little, for when he ſaw that the appoynted time of the end of their captiuitie was not come, when he ſaw the worſhip of God decaied and worne almoſt cleane out of minde, when he ſaw the oppreſſion of Gods people by the wicked heathen, his heart was heauie, and his ſoule did melt for griefe: yea, though he had libertie to worſhip God, though hee were free from all oppreſſion, yet did he humble his ſoule with faſting, and was in heauines three weekes of dayes, becauſe Gods Church was not farther inlarged, becauſe the temple lay vnbuilded, and becauſe his brethren the Iewes had no opportunitie to cleaue vnto Gods worſhip. This was the practiſe of godly men in auncient times. This alſo muſt be our practiſe, if our hearts be pure: thus far for the triall of our hearts by feare, ioye, hope, and griefe in all things which we take in hand. Now followeth the ſecond part of this triall, by applying it vnto times, as vnto proſperitie and aduerſitie. If we looke not warilie vnto that time, wherein wee liue, wee, through the great corruption of our hearts may bee dangerouſlie deceiued. For proſperitie will moue vs to praiſe God, and trouble will make vs tremble at the thinking of him, and none almoſt is ſo deſperate and voide of all knowledge, which will not doe ſo, the wife of Iob will praiſe and bleſſe God, in abundance and

proſpe-

prosperitie; and she no doubt hath many companions. Pharaoh will be humbled when the hand of God is vpon him: Saul will be godly when God doth afflict him: and will not many doe as Saul did? are not many like vnto Pharaoh? Therefore if thou wilt haue thy heart pure, looke vnto thy profession in prosperitie, and diligently trie thine heart when thou art in trouble. For thou maist seeme to feare God when his hand is vpon thee, thou maist seeme to loue God when he doth enrich thee, and yet thou maist proue an hipocrite at the last. Take heede therefore vnto thy heart, and trie it thus, when thou aboundest in all things, thou louest God. This is well if it be in trueth. Doest thou also feare him? Art thou afraide to displease him? Art thou afraid to sinne against him? Doest thou of very conscience absteine from secret sinne against him, though no law can punish thee? Art thou afraide to doe wrong to any man, then when he cannot reuenge himselfe vpon thee? This if thou canst do, thy loue is true, thy prosperitie hath not deceiued thee: but if thy prosperitie puffe thee vp, if it breede in thee a carelesnesse of sinne, if by thy might thou wilt oppresse him although he be poore, and cannot withstand thee; then if thou had the loue of men and Angels, it were but hipocrisie, though thou seemed to be nothing but loue, yet thy heart is bewitched, thy prosperitie hath drawne thee from God, thy wealth hath deceiued thee. O looke vnto Iob, and consider his life, and thou shalt see, that when he flourished like the greene bay tree, yet if he had sinned, he durst not goe out of the doores, and if the most contemptible of his familie had ought against him, hee would haue taken thereproofe: if then thou absteine from open sinne, and yet make no conscience of secret corruption, if thou absteine from those things, for which punishment is appoynted, and yet not from those, which indeede are greater, though by law they be not punishable, thou doest not loue God, because thou fearest not to offend him, he will count thee an hipocrite, although thou be called a christian. The way to remedie this thy corruption, is to labour in thy trouble, that thou loue God, and to striue in thy prosperitie that thou may feare God, and then thy heart shall be vpright, neither thy prosperitie nor thine aduersitie shall draw thee from God. But what speech can

Triall of the heart in prosperitie.

be

be sufficient to paint out the corruption of the heart, which vnto man is vnsearchable, and aboue all things most deceitfull. One sermon is too too little, if the exercises of weekes and moneths might bee spent in one thing: this amongst many, would minister sufficient matter in this exhortation. *Take heede vnto your hearts, for from thence procéede the actions of life.*

MEDITATIONS ON PROV. 14. VERS. 5,6,7,8.

Vers. 5. *A true witnesse will not lie: but a false witnesse speaketh lies.*

THe righteous man knowing that his tongue was giuen to him to speake the trueth, will make conscience of a lie euen in the least things. But if the matter be of more weight, or if it come into the place of iudgement, then he will much more heartily abhorre all lying and deceitfulnes: yea then he will not be brought to speake any thing whereof he hath not a certaine ground. As for the vngodly, it is not so with them: for they hauing no care of trueth in light and common matters, doe soone cast off al care and conscience euen in greatest and most waightie causes. This agreeth with the saying of our Sauiour Christ, Luk. 16. 10. *He that is faithfull in the least, he is faithfull also in much.* Which may be thus particularly applied: he that for conscience sake doth speake the trueth in common and small matters, he will also speake the truth in matters of great importance: and he that is not ashamed of a lie in his priuate dealing, he will also without shame beare false witnesse before the Iudge. Here then we be taught euen in the least things to inure our tongues to speake the trueth: so shall we be better preserued from false witnesse bearing: for the Lord would not haue vs to dally with sin. Therefore in his righteous iudgement, hee doth leaue men that make no conscience of a lie, and suffereth them to fall and to offend in some open and knowne trueth. Againe, whereas men take

To loue and speake the trueth in the least matters.

take great libertie in lying, if the matter be secret and vnknowne, the Lorde doth hate this hollownes and hypocrisie of men, and doth often bring it to light, that by the sorrow for, and shame of that sinne, (if it be possible) they may be caused to make greater conscience of a lie for euer after. Therefore if we would not haue the Lord to punish our lesser frailties with greater sinnes: if wee would not haue him to punish our secret sinnes and faults with open and notorious offences, then let vs bee afraide to tell a lie in the very lightest and most secret causes. But if this will not at all moue vs, yet let vs bee ouercome with the consideration of those fruites which will come of true speaking, specially let vs consider of these two. First, the loue of the trueth doth breede and beget in vs a great and singular comfort, when wee see that herein wee resemble our heauenly father, who is the God and the author of trueth. Secondly, the loue of the trueth is a speciall help to reuoke vs from sinne. For as the lier can so cloake his sinne, and set such a colour vpon it that no man can accuse him; no admonition or rebuke can take hold vpon him, no threatning feare him: so the silly soule that in simple trueth doth confesse his sinne, is open vnto rebukes and holy censures, his heart lieth naked before the world, which doubtlesse will worke effectually to reclaime him from sinne.

How God chasteneth his children for lying.

The second thing which we must learne out of these words is this: that albeit wee must speake the trueth at all times, and in all places: yet must we be especially carefull so to doe when wee be called as witnesses before the iudgement seate. For the whole state and order of iudgement doth depend vpon the witnesse: so that the questmen, the Iudge and all doe proceede either falsely or truly, according as the testimonie of the witnesse is either false or true. Last of all, wee learne that good care must bee vsed in chusing of witnesses: so that wee may not take periured persons, or common liers, no not such as doe often lie, though it be but in light matters: but if there bee any one man that of conscience speaketh trueth in all things, he is worthie and fit to be a witnesse. This condemneth the practise of receiuing all indifferently to be witnesses in court, and specially such as bee knowne to be common liers. Thus much for this verse.

To speake the truth in iudgement.

Vers.

Verſ.6. The ſkorner ſeeketh wiſedome, and findeth it not: but knowledge is eaſie for him that will vnderſtand.

Scorner.

BY the ſkorner is here meant the proude and contemptuous man, who in the pride of his wit will compaſſe any thing, neglecting, yea contemning thoſe holie meanes which God hath ordained. This proud and contemptuous ſkorner ſhall not finde knowledge. By knowledge wee may vnderſtand, not the knowledge of the letter floting in the braine, and flowing euen at the tongues end (which indeede is not worthie the name of knowledge): but the true vnderſtanding of the word taught by the ſpirit, which entereth into the heart, and worketh on the affections, frameth to obedience, and aſſureth of euerlaſting life. This in deede is healthfull knowledge, which the ſkorners though they ſeeke, ſhall neuer obtaine. And hereunto doth our Sauiour Chriſt giue witneſſe when he ſaith: *Many ſhall ſeeke to enter in, and can not.* Now if we would ſee the cauſe hereof, it is this, they doe refuſe the right and direct meanes whereby to come to knowledge, or elſe vſe the meanes with corrupted hearts. For if they ſeeke and ſearch in the prophane writings of Heathen men, or in the corrupted writings of helliſh heretikes, no marueile if they neuer finde this knowledge. For how can they finde trueth in falſehood? how can they finde the true knowledge of God in the fained deuiſes and inuentions of men? Againe, though they caſt off all theſe, and come to the holie word of God: yet if their hearts bee not ſound and right: if they ſeeke profit, preferment, and vaine pleaſure, doubtleſſe they ſhall neuer attaine to this holie knowledge. For ſure if the heart be corrupted when they come to ſtudie vpon the word, they ſhall bee made worſe and not better by it. The experience of this doe wee ſee in many, who ſeeking and ſearching after knowledge, either to get liuings, or to gaine credit, or to ſome ſuch euill and corrupt end; they haue been diſappoynted of their hope, and haue failed of that which they ſought after. By the example of others then let vs beware and learne to ſeeke after the knowledge of God and of godlineſſe in the written word of God, which onely is able to make vs godly. Againe,

True knowledge, where to finde it.

aboue

aboue all things let vs take heede vnto our hearts, that they be vpright and ſound in ſeeking for it. Now for the triall hereof, let vs examine whether we ſeeke knowledge, that we might bee better able to glorifie God, and to profit our brethren: let vs examine whether wee ſeeke Chriſt for Chriſt: whether in Chriſt wee ſeeke nothing but Chriſt: and this if wee can truly ſee and feele euen in the trueth of our hearts, then our heart is vpright, then haue wee before vs a right end, then do we rightly ſeeke God, and he whom he hath ſent Ieſus Chriſt, euen to the ſaluation of our ſoules. True it is, that the Lord may and doth often beſtow liuings, riches, and ſuch other outward helpes and benefits on his children: but they doe not chiefly ſeeke theſe. They take theſe as an handfull, yea as an ouerplus of his fauour: but their hearts are not ſet vpon them. Their loue is ſet vpon God and vpon his glorie, and that they eſpecially labour for, that they doe toyle and trauell about, and that is the end of all their labours, in what meaſure they obtaine that, in that meaſure they be quiet, though they want other things: but in what meaſure they doe not finde that, in that meaſure are they grieued, though they abound in outward things. When a man is of this minde, when hee hath this heart, when he hath this good will to learne; then among many other bleſsings he ſhall bee ſure to finde that which followeth in this verſe: *Knowledge ſhall be eaſie to him that will vnderſtand.*

Contempt of ths word, wt ae cauſes breede it

There be two things whereat many men are much offended, and whereby they are driuen from that due care which they ought to haue of the word. The firſt is, becauſe they ſee that great and wealthie men of this world little eſteeme it, and make light account of it. But men ſhould know that the affections of ſuch are for the moſt part weaned from the word; their loue is ſet vpon their profit, vpon their pleaſure, and vpon ſuch other things below. Now the minde and heart being foreſtalled, yea and ſurcharged with the liking of theſe things, they cannot with deſire receiue the word into their ſoules: and ſeeing that they haue little liking of it, & leſſe will and deſire to learne it, no marueile though it be as vnſauourie ſalt vnto them.

The ſecond thing which feareth and offendeth many, is the hardnes of the word. Oh (ſay they) we would gladly learne indeed,

but the worde is so obscure and hard, that indeede it cannot bee learned. See the shameleſſe vngratiouſnes of some men, who to cleere themselues, will lay a fault vpon the holie and pure worde of God. But know this O man that the word is hard, because thy heart is hard through sinne. Couetouſneſſe, anger, vncleannes, ſecuritie, and such like sinnes, haue so beaten and trampled vpon thy heart, that it is euen hardened through the deceitfulnes of sin: but repent thee of thy former sinne, and put away the euill of thy workes, and then come to the word with a holie heart, and then thou shalt see and feele thy vnderstanding inlightened, thy iudgement reformed, and all the words of wisedome plaine and easie vnto thee. All this is confirmed vnto vs by plaine and daily experience: for when a man hath been buffeted with some sinne; when he hath yeelded too much to pride, worldlines, anger, and such like; when he hath fallen into some misliking of the worde, or of the preacher, then in hearing he heareth not, and the word is a sealed booke vnto him. Contrariwise, when men do most mislike themselues for their sinnes, when they bee most grieued for their dulnes, when they thinke themselues most vnapt and most vnworthie of knowledge, and yet desire to finde comfort in the word, wish to be inlightened and led into the true knowledge of it: then doth the Lord very often giue them the deepeſt insight into his heauenly mysteries, then doth he worke in them a most comfortable feeling, and then doth he also put and stirre vp most heauenly and holie motions in their minds. By all this must wee learne many things: first when we heare the word without fruit, then we must returne into our selues, and know that our sinnes are the cause of blockish dulnes which is come vpon vs. Anger hath troubled our affections, and pleasure hath stollen away our hearts: profit hath corrupted our iudgements: therefore our iudgements doe not yeeld vnto the worde, it cannot enter into our hearts, neither can it worke vpon our affections. We are then in this case to bewaile our sins, to labour for repentance, to pray for the spirit of sanctification, whereby these sinnes may be consumed, and then returne vnto the word with prayer, and the Lord will blesse our vnderstanding. Againe, when we see our iudgements reformed, and our hearts touched, so that the word worketh

Some secret or open sinnes, cause the word to seeme hard vnto vs.

keth vpon our affections, then we muſt know that the good worke of God hath gone before: his mercie hath disburdened vs of the heauie burthen of ſinne, his goodneſſe hath emptied our hearts of vnprofitable thoughts, and his good ſpirit hath wrought all in all in vs. Then to ſhut vp this verſe let vs know, that as ſinne doth hinder and hold the word out of our hearts: ſo doth the loue of the worde as it were open the doore of our hearts, and make a broade and large paſſage for the worde to enter into vs, and to worke that good worke for which it was ſent. It followeth in the next verſe.

Verſ. 7. *Depart from a foole when thou perceiueſt not in him the lips of knowledge.*

GOd hath ordained that men ſhould liue together, that one might be helpfull to another. But there is a neerer bond of friendſhip, when one entereth into league with another, or when one maketh choice of another, for ſome neerer bond of friendſhip, affinitie, or ſuch like. And becauſe this bond cannot ſtand, but where there is a great likenes of conditions and qualities, and it is commōly ſeene that the partie better affected is ſooner changed: therefore in this place we be admoniſhed to beware, leaſt at any time wee ioyne our ſelues to thoſe that are fooliſh and vngodly. Not that it is altogether vnlawfull to haue any dealing with them: but that we may not come too neere vnto them. For to eate and drinke with them, to dwell in the ſame towne by thē, and ſuch other common duties, be not vnlawfull. But to ioyne in mariage with them, to make them priuie to our counſels, or to vſe them as more neere and ſpeciall friends, this is vnlawfull, and this is here forbidden. For little or no good at all can be gottē by them, they will hardly or not at all be brought to goodneſſe, and ſuch is their ſubtiltie that one of them is able to peruert the faith, or at leaſt to corrupt the manners of very many. Good cauſe therfore there is why we ſhould depart and get our ſelues from them: on the contrary ſide we bee taught, to ſeeke out good companie, and to ioyne our ſelues to them as neerely as may bee, yet with this full purpoſe of heart, that we may receiue fruite and profit by

Friendſhip.

them. Nature doth call vpon vs to doe this; the communion of Saints requires it at our hands, our owne profit should compell vs, the examples of euery man in each calling may moue vs thereunto. For men doe desire to be in companie of their betters: the scholler would be in companie of him that is better learned: the worshipfull man desireth the companie of the noble man, and the honorable delighteth much in the fauour of the prince. Yea in the baseſt occupations and handicrafts, men doe still desire to be in the companie of them that are most skilfull. And all this is to obtaine the knowledge of earthly things, and the fauour of the that can helpe them; how much more then should we desire the companie one of another, that we might be helpfull one to another in heauenly things? Nay, how intirely should we be ioyned one to another, and receiue good one by another in all kinde of goodnesse? And yet must this be done in great discretion: for the best men haue their faults. Therefore we must bee most carefull, as to receiue what good we can by any, so to receiue hurt or hinderance by none at all. It followeth.

Vers. 8. *The wisedome of the prudent is to vnderstand his way: but the foolishnes of fooles is deceit.*

True wisdome

THat is true wisedome indeede, which beginning at knowledge doth goe forwarde vnto practise, and beginning at faith doth further proceede vnto the fruites of faith. For vnlesse there bee profitable vse of knowledge, both in our generall and particular callings, it hath neither the sense nor the sauour of heauenly wisedom. Then we be here admonished to labour that our knowledge may grow vnto faith, and that wee build a godly life vpon faith. And that we may this doe, we must especially trauaile that our hearts may stand in awe of Gods worde, and that wee may haue a charitable and louing heart vnto men. This if we can obtaine, then shall we in feare and loue do the good duties which may glorifie God, profit men, and haue sure arguments that wee haue true wisedome. *But the foolishnes of fooles is deceit.* That is, they doe either take a wrong course of life, or else if they take a right course, yet their hearts are not aright: and therefore they

deceiue

deceiue both themselues and others. All this commeth to passe, because with conscience they doe not applie euery general point of doctrine to their particular estate, and labour not to make practise of it. We giue titles vnto men, and count them wise and politike men that can foresee and preuent worldly displeasure. But the holy Ghost hath giuen sentence vpon such, that if they labour not to liue godly, they bee but fooles: yea and the more knowledge they haue, so much the greater fooles they be, if they do not for conscience sake practise the same. We see then what we must doe if we will not be counted fooles. Now all of vs, be we neuer so simple witted, would bee loath to bee counted fooles, and in deede the name is most reproachfull, and will grieue a man at the very heart. Therefore our Sauiour Christ doth recite it among those words that kill and murther, saying: *Whosoeuer saith vnto his brother thou foole, shall be guiltie of hell fire.* But howsoeuer grieuous it is, yet in trueth we are such, if hauing knowledge wee doe not bring it into practise. This then must be forcible to make vs to ioyne a godly life with good knowledge, and good workes with a liuely faith, if before the Lord we will not be accompted fooles.

Greatest fooles

Matth. 5.

Vers. 9. *A foole maketh a mocke of sinne: but among the righteous there is fauour.*

THe heart of man is fraught and filled with much grosse and filthie corruption: but none is worse then that which is here spoken of, that a man should make a light matter of sinne. It is strange and very monstrous that it should bee so, and yet by this place we see it doth often so fall out. Yea in another place the holie Ghost doth testifie, (and we know that his testimonie is true) that *the foole doth make euen a sport and a pastime of sinne.* Our owne daies will confirme the same. For come vnto an adulterer, to a false witnesse bearer, and to such grosse sinners, tell them that God is angrie with them, that he will be auenged on them, as he hath been vpon others for such sinnes, and what I pray you will they doe? Surely he that is filthie will bee more filthie, and the false witnesse will mocke at iudgement. And what is this but

Fearefull to make a sporte of sinne.

to make a mocke and a ieſt at ſinne? nay, what is it but to make a God of ſinne, and to ſerue it in ſtead of God? and how doe they grow vnto this height and exceſſe of ſin? Surely one chiefe cauſe is, becauſe they be not plagued like other men, becauſe the mercie of God doth hedge them in on euery ſide, and becauſe they paſſe their time in proſperitie and pleaſure. O what a monſtrous thing is this that a man ſhould be made worſe by the goodnes of God? how miſerable is that man that will make the mercie of God an occaſion of his owne miſerie? and how vnthankful is he, that the more benefits the Lord doth beſtow vpon him, the more hee will heape ſinne vpon ſinne? nay, how worthily is he deſtroyed that will abuſe the vnſpeakeable louing kindneſſe of the Lord to his owne deſtruction? And that there ſhould bee ſuch, the Apoſtle
2. Pet. 3. Peter foretold vs, *In the latter times* (ſaith he) *ſhall come mockers*, which ſhal aſke for the comming of the Lord, as though he would not come at all. But theſe abuſe the goodnes and bountie of the Lord, who would that all ſhould be brought to repentance. They therefore doe treaſure vp wrath for themſelues againſt the day of wrath, wherein the ſonne of God ſhall come in iudgement and fierce wrath, againſt them that haue made a mocke of ſinne, and haue not been led to repentance through his long patience and louing kindnes.

Now ſeeing the iudgement of God will lay hold of all thoſe that lie in ſinne, and ſeeing we can neuer come out of ſin ſo long as we make ſuch light account of it; let vs know that although one ſinne is leſſe then another, and although a ſinne in thought may be counted a little ſinne, in reſpect of a ſinne in outward act: yet in very deede and before the Lord no ſinne will bee counted little. For the infinite iuſtice and mercie of God is violate euen by the leaſt ſinne, and therefore no ſinne can be counted little. For euen the leaſt ſinne is ſufficiently able to cõdemne and confound vs from the preſence of God. Againe, if the Lord ſhould ſet the leaſt ſinne vpon our conſciences, and ſuffer our conſcience to checke vs for it, and Satan himſelfe to burthen vs with it: doubtleſſe it would be ſo heauie and grieuous, that we ſhould not bee able to abide it. How then can we make light account euen of that ſinne, which of all other ſeemeth leaſt?

Light ſinnes with men, great with God.

More-

Moreouer, the Lord will not onely condemne the wicked as for their great, ſo for their leſſer ſinnes: but hee will very ſharply correct, yea and ſeuerely puniſh euen his deareſt children for thoſe ſinnes, which in our eyes doe ſeeme moſt ſmall. Thus was Adam throwne out of Paradiſe for eating of the forbidden fruite. Moſes for ſpeaking of an angrie word dyed in the wilderneſſe, and could not bee ſuffered to come into the promiſed land. Ezechia did but ſhew his treaſures to the Ambaſſadors of Babel, and for that ſinne they were all caried into Babel: yea the holy temple was ſpoyled, the holy veſſels were prophaned, and their glorie was giuen into the enemies hand. Ioſiah did goe to warre againſt his enemie and the enemies of God, and that only to keepe them out of his owne land: yet becauſe he did not aske counſell at the Lord, therefore he was ſlaine in the battell. What ſinnes are leſſe then theſe? and yet ſee how ſharply the Lord did puniſh them in his owne children: and can it bee then that any ſinne ſhould bee counted light? Beſides, though it were graunted that ſome ſinne in it ſelfe were but little, yet for this cauſe could it not be counted little, becauſe in time it will draw vs and driue vs into groſſe offences. But ſeeing that in trueth the leaſt ſinne is too great, then how much the greater muſt we thinke euery ſinne to be, conſidering that it commeth not alone, but either preſently or ſhortly after bringeth in great tranſgreſſions? Laſt of al, ſeeing that the leaſt ſinne could not be forgiuen but by the death of the ſonne of God, ſo that he muſt ſuffer the very pangs and paines of hell for the leaſt ſinne that euery man committed: ſeeing that euen our leaſt tranſgreſſions cauſed him to be accurſed, and in the extremitie of griefe to crie, *My God, my God, why haſt thou forſaken me?* Where haue wee the face, or how can wee finde in our hearts to make a mock of the leaſt ſinne? Well then, let vs know ſinne to be ſinne, and labour to be ſorowfull for euery ſinne: ſo that although wee be not in like meaſure ſorowfull for all, yet let vs take heed that no ſinne eſcape vs without ſome true and godly ſorow: then ſhall we finde fauour among the righteous, yea then ſhall wee obtaine mercie from the Lord. For the leſſe wee fauour ſinne, the neerer we be to the fauour of God: and the more we hate ſinne, the more

Sinne.

True ſorow for ſinne.

we ſhall be ſure to enioy the louing kindnes of the Lord: yea ioy and peace and comfort in the holy Ghoſt is oftentimes beſtowed vpon men in greateſt meaſure, when they feele the greateſt meaſure of vnfained repentance, and godly ſorow for ſinne, and haue conceiued the greateſt hatred againſt the ſame. The Lord in mercie therefore increaſe this ſorow and hatred in vs euer more and more, that our ioy and comfort may be the more increaſed through Ieſus Chriſt our Lord: to whom with the holy Ghoſt, one true and euerliuing God, be al praiſe, power, dominion and principalitie, now and euer.

Amen.

FINIS.

GODLY
TREATISES
OF DIVERS ARGV-MENTS, TENDING PRINCIPALLY TO COMfort and cure soules afflicted.

By Master RICHARD GREENHAM.

Psalme 94.12.
Blessed is the man whom thou chastiest, O Lord, and teachest in thy law.



Imprinted at London.
1599.

Such Treatiſes and matters as are con- tained in this part are theſe:

1 *A moſt ſweete comfort for an afflicted conſcience on the* 18. *of the Prouerbs, verſ.* 14.
2 *Another ſhort treatiſe of the ſame argument.*
3 *The markes of a righteous man.*
4 *Notes of election.*
5 *A treatiſe of Contract.*
6 *A large treatiſe of the Sabboth.*
7 *Short precepts and rules for the afflicted.*
8 *Neceſſarie rules for the profitable reading of holy Scripture.*

TO THE RIGHT WORSHIPFVLL SIR DRV DRVRIE KNIGHT, GENTLEMAN-VSHER OF HER Maieſties priuie Chamber: and Maſter *Thomas Fanſhaw* Eſquier, the Queenes Remembrancer in her Highneſſe Court of Exchequer: *H. H.* wiſheth the increaſe of all mercies and comforts, in Ieſus Chriſt for euer.

SOme of theſe treatiſes (Right Worſhipfull) ſerue well to teach vs both the daunger and the cure of the greateſt * wound a man can haue on earth: the reſt differ in argument, yet haue one generall ſcope, as namely the building of Gods people in the faith and obedience of Chriſt. Herein firſt I requeſt your Worſhips patience, to take ſome view of a ſhort repreſentation of the whole booke, by ſpeciall branches, couching the authors owne very words and matter in this compendious forme following. * The wound of the ſpirit.

The firſt treatiſe is of a wounded ſpirit, wherein this faithfull ſeruant of Chriſt teacheth vs: 1. *How great an euill the wound of the ſpirit is: for that the very Pagans and Papiſts can beare great afflictions till their ſpirits be wounded, but if their mindes bee dejected, they will diſpatch themſelues with any violent death: and the faithfull alſo caſt downe with Gods arrowes, and ſight of their ſinnes, and the feeling of Gods hand vpon their mindes, Iob, Dauid, Hezekiah, Ieremiah, mourned heauily for the wound of the ſpirit.* 2. *What comfort the true peace of conſcience caries with it, able to free vs from all diſcomforts of this life: and contrarily how the minde appalled, no bleſſing can lengthen vs in this preſent life.*

3. How

3. How mad they be which by violent death seek to end their afflictiõs of mind: for that this is the only way to increase their tormẽts: for if their burthen be great here, it is intolerable in hell. 4. How most men seeme actiue, painfull, and prudent to preuent and foresee other troubles and euils: but few regard with any care at all to preuent the troubles of minde. How many trauell with great skill for riches, and honor, &c. but few take any paines for the precious treasure of the peace of a good conscience. 5. Preseruatiues against afflictions of minde are the searching of our sinnes past and present, great and small: and the examination of our faith. 6. In examination for sinne, wee may not content our selues to haue left them. We must also heartily sorow for them, euen the sinnes of our youth: for if we doe not truly repent vs of them, they may againe rebound vpon vs (saith he) after many yeeres to the great affliction and tormenting of our minds. 7. Examination of sinnes, must be as well of sinnes committed after our calling as before: for these sinnes of all other bite soreſt and pearce deepeſt. Couer them not, but confesse them to God in time, least thou be constrained to blaze them abroad to thine exceeding griefe and torment. 8. After knowledge and light receiued from God, note euer what sinnes sway most in thee, by the often checkes of thy conscience, and so labour to auoide them, being grieued for them: which if thou doe not, thou canst not escape either hardnes of heart, or afflictions of minde. 9 Sinnes of omission haue much distempered Gods good children, the negligent vse of the meanes of sanctification and for the not putting of their gifts in practise: many haue bin whipped afterwards in their naked consciences, and the Lord hath euen pearced them in their secret bowels. 10. Some are troubled for their priuate pride, and this is a good preparatiue to receiue Christ. Some for doing more in shew then in trueth, abusing their knowledge, in that they make it but a maske to iuggle in, & for that they make but their affections to fight with their owne iudgement. Some righteous men are troubled when they offend not (for they are their owne greateſt accusers) for some secret corruptions in other matters: so that there is nothing more difficult, then to search our hearts to the bottome for sins past and present, for priuie pride, hidden wants, and secret corruptions. 11. That we must carefully auoide too scrupulous a feare, as well

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as carnall securitie. If the diuell find vs void of all feare, he thinks his assault must bee stronger, because our resistance is the weaker: but if he finde in vs a cowardly feare and fainting of heart, before we strike one stroke against him, he will suddenly stab vs to the hart and make a spoyle of vs. 12. If we see the godly afflicted in their consciences, either before or in the issues of death, wee may not conclude therefore they are hypocrites, or great sinners before God: for that the Lord may aswell make triall of their faith, as take punishments of their sinnes, as wee see in Iob and others: for (saith he) if such affliction come principally for sinne, then the greatest sinners should haue the greatest afflictions. 13. When any shall come to the cure of soules afflicted: they must not begin with wordes of compassion only: God is mercifull, &c. but first with a gentle searching of their sores, labouring to draw out of them the confession of some speciall and secret sinnes. 14. All griefes are either confused or distinct, arising of knowne or vnknowne causes. The spirituall Phisition must wisely consider of the originall of the euill, whether it be in soule or bodie, or both: for this cause he warneth, that in this distemper, the Phisitions counsell be neuer seuered, nor the godly ministers labour neglected. 15. The persons ministring in this affliction must bee men learned, of sound iudgement, wise, and of good experience, meeke and of most loning spirits. I cõsel thee (saith he) if thou cãst not come to the particular sight of sinne in and by thy selfe, vse the helpe of such men, vnto whom thou must offer freely thine heart to bee gaged and searched, and the whole course of thy life to be examined by the bright shining glasse of the law of God. 16. A certaine cause or knowne sinne is either alreadie committed, and not repented: or a sinne not committed, but whereunto wee bee tempted. If troubles come for some speciall sinne committed: say thus, Doth this one sinne so displease thee? and deserue I thus to be punished and farre more grieuously for this one? how great then should my punishment be, if thou shouldest so deale with me for all my other sinnes? If the heart bee terrified with feare of the commission of sinne, for temptations and motions vnto sinne: we are not so much to dispute with our motions, as to resist them strongly by instant and extraordinarie watchfulnes in prayer. 17. If thou labourest in this due examination of

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thy selfe, thou shalt in time be able to discouer the veines, body, age, and strength of many temptations in others, by an holy experience which God hath taught thee, thou shalt see into mens secret corruptions, and be able to beget an inspeakable ioy in others, who may bee tempted as thou art, or hast been. 18. *Againe, when men proceed in this cure, they must remember two speciall grounds: first, to labour that the afflicted may be perswaded their sins are pardonable, and their sores curable. Secondly, that their visitation is not so much a signe of Gods wrath and anger, as a seale of his mercie and fauor: for that it is not blinde and barren, but like to bee plentifull in good effects, and fruitfull in godly issues.* 19. *Albeit some in this cure, suppresse the Law and apply the Gospell only: yet I see not, but that there must be a sound sorow for sinne, before the pardon of sinne be sealed, and men must know and acknowledge themselues sicke, before they seeke the Phisitien: yet here is wisedome required, neither to presse the conscience too seuerely, nor to release it too vnaduisedly.* 20. *Lastly, in applying the law to some persons afflicted: he warneth vs wisely to obserue: first, whether we speake to man or woman, for that wee may vrge the law more strictly to the man as being the stronger. Secondly, whether they haue knowledge or no: for the ignorant in this case, thinkes neuer any so tempted, and Satan perswades him that hath knowledge, that he hath sinned against the holy Ghost. Thirdly, whether strong or weake, more or lesse woũded for their sinne. Fourthly, whether by nature they are more fearfull and melancholike. Fiftly, whether it be a sinne of infirmitie, or of custome. Sixtly, consider well the persons age, estate and condition of life: for temptations and afflictions doe varie according to all these. And yet remember well how there be many (of what condition, sex, and knowledge soeuer they are) which bee more troubled for the vexation of their minde distempered, then for the vilenes and horriblenes of their sinnes committed: as fearing some outward shame, rather then humbled for their inward sinne. Seuenthly, the time is to be obserued: to bee more milde in the burning ague of their fits, but more sharpe in admonition in their intermission and rest. Eightly and lastly, to beare patiently the impatiencie of the sicke: remembring alwaies the words of Gods blessed spirit: A wounded spirit who can beare?*

And

And thus farre concerning the principall contents and rules of the first Treatise. The second is of the very same argument: and here hee commendeth these holy obseruations following: *First he willeth vs, in afflictions not so much to fasten our eyes vpon thē, as vpon the end which is most sweet and comfortable.* 2. *That the Lord shackleth vs the more with the chaine of his chastisements, because we are more carefull to bee vnburthened of our afflictions, then to be freed from our sinnes.* 3. *How the godly should reioyce in their godly sorow for sin, for that it is an earnest of their regeneration. And that they take heede to disquiet themselues, because they are pestered with wicked motions, suspitions, delusions, vaine phantasies and imaginations: for that the body of sinne will euer send forth some filthie froth, which is not onely (saith he) detestable to the minde regenerate, but also would make abashed the very naturall man and vnbeleeuer, if he could see into that sea of sinne and sinke hole of iniquitie.* 4. *Though we finde in our selues manifold infirmities: though we know not whether we striue for feare of punishment, or for loue of so good a father: yet if wee feele this in our selues that we would faine loue the Lord, and bee better, and being wearied and tired with our sins, long gladly to enioy the peace of righteousnesse, and desire to please God in a simple obedience of faith: then let vs be comforted, there is no time too late to repent in.* 5. *If any say his faith is weake and cold, and my conscience is as a burning furnace, I feare the Lord will pursue me with his wrath. I answer, thou doest well to feare: but feare and sinne not. For that feare which subdueth the securitie of the flesh is in all most requisite: but fight euer against that feare which hindereth the certaintie of faith, for that will incourage our enemie more fiercely to set vpon vs.* 6. *He saith, that some are vtterly ignorant of the afflictions of minde: and when they heare any speech of any such matter, they suppose they heare a man speake in a strange language. But he counselleth vs to runne vnto the Lord in this life with a troubled minde, least we tarie with such men to be lockt vp with the heauie fetters of desperation, when he shall summon vs to the barre of his iudgement in the sight of his Angels, &c.* 7. *In prosperitie many think Gods blessings are their owne right, and binde God (as it were) in this life to intertaine them at full charges: and sue*

him

him as it were by an obligation, if hee seeme to withdraw his hand from them: So they prouoke him, to proue to their faces by some speciall crosse and affliction, that all they haue is but lent and borowed. But Gods children acknowledge continually that God hath rods in a readines (though they see no present euils) to beate thē from their sinnes: and bend all their care how they may rather suffer aduersitie to Gods glorie, then to sleepe securely in prosperitie to enioy the pleasures of sinne for a season. For they know Gods graces must not be idle in his children, but well exercised by afflictions. Thus farre for the second treatise.

The third treatise teacheth vs what bee the speciall markes of a righteous man. *Here first he sheweth that true righteousnesse doth not consist of any inherent qualitie, be it neuer so excellent, but is onely by imputation: for the obtaining whereof a man must feele and finde himselfe naked, and voide of all righteousnesse, and full of all vnrighteousnesse, by reason of that sinne which dwelleth in vs. 2. A man must desire to leaue his sinnes, and to escape the punishment due vnto them. 3. To commit himselfe by faith vnto Christ, and trusting in him and in his alsufficient merits for his full reconciliation with God. 4. A man thus iustified and reconciled, is also sanctified to walke with an vpright hart before the Lord. 5. This vprightnes is tried by foure speciall rules. First, wee must loue all good things as well as one, and hate all sinnes as well as one: hauing respect to all Gods commandements. Yet this rule may haue some exceptions (saith he) for we doe not at the first know all good, nor all euill, much lesse loue the one and hate the other as we ought: yet let euery man walke according to that measure of grace and light receiued. For of this bee assured, in that measure wee like of sinne, in that measure is hypocrisie in vs. Secondly, wee must haue a single care to approue our selues vnto God himselfe, and to set forth his glorie in weldoing without hope of reward, albeit trouble come vpon vs for it. And here (saith he) whereas Pharisaicall Papists which neuer knew the true efficient nor matter, nor forme, nor end of a good worke, haue in elder ages farre past many of our cold Gospellers, it is a signe there bee but a few righteous men on earth. And if here wee shall finde in our selues much rebellion and hypocrisie, yet marke euer our chiefest drift in all our actions: for it is one thing to*

Psalm. 119. 6.

doe

doe nothing for hypocrisie: and another thing mixt with hypocrisie. The third marke is euen to proceed on in euery good grace & in al obedience, not to stay in the beginning, or to slide back, whē we are gone somewhat forward. And here yet Gods children may both linger and fall: but they mistake and mourne for their lingering, & if they fall, they take better hold of Christ in a new repentance: and because by their fall they haue lost much ground, they run the faster & cheerfuller in the rest of their race. The fourth note of a righteous man is to loue righteous maners, and righteous matters, as well in others as in our selues: wee must loue our superiours before vs, to follow them; our equals to confirme them, and to bee confirmed by them; our inferiours to instruct them, and to helpe them forward in the waies of godlines. And thus farre this treatise.

The fourth portion of this booke containeth his short notes of election. The fift treatise is of a contract before mariage. And here first for the commendation of this holy cōtract he vseth these arguments. 1. *That it seemeth the light of nature commends it; for that the very heathen dislike it and approue it.* 2. *Our blessed presidents set before vs in holy Scripture, they likewise recommend it in their practise.* 3. *The holy law instituting the same punishment for the pollution of parties contracted which it doth vpō adulterers, argueth a contract to be a speciall promise greatly respected of God. In the next place he sheweth, that a contract is a preparation of the parties contracted, by prayer and instruction, to present themselues for mariage in a speciall time appointed, publikely before God & his congregation. Lastly, he giueth the parties contracted many holy instructions & exhortations, al grounded vpon the articles of faith & the decalogue.* Thus far the contract: an argument greatly desired (I am well assured) of many, because so few in our age haue writtē of it. Now the 6. part followeth, and that is a very large and learned treatise of the Sabboth: the principall contents whereof (as briefly as I could contract them) I haue disposed in this order. *First he sheweth the necessitie of this argument from the inconuenience of breaking, and the commodities and blessings of keeping the same.* 1. *Inconueniences are many set downe, in respect of the wicked and vnbeleeuers, as also the true beleeuers in the Church of God, which moue many scruples concerning it, for that they are not*

strongly taught nor perswaded of it. The commodities and fruites also which follow the right vnderstanding and obseruation of the Sabboth are many and great: for that this day is the Lords market day, wherein he laies open the manifold graces of his holy spirit.

2. *The method of handling this argument may be thus:*

2. *The Commandements.* { 1. *Affirmatiue.* / 2. *Negatiue.* } *The rest not so.*

2. *The reasons.*
1. *From the end, in the word* Remember.
2. *From the authoritie of the law-giuer:* The seuenth day is the Sabboth of the Lord.
3. *From the equitie of it:* Sixe daies thou shalt worke.
4. *From proportion of the Lords owne example in the creation:* For in sixe daies, &c.

A fift reason may be couched vnder all: from the time of the first institution; if before the law it was so effectuall to keepe out sinne, then much more needfull now, to recouer vs from sinne, and to keep vs being recouered.

3. *Generally he noteth how this commandement is for words larger, and for reasons fuller then any other commandement: because men will neither in reason so soone admit it, nor in affection bee so ready to embrace and practise it. For thus hath he done with all the rest of the commandements, which finde least intertainment and loue among men.*

4. *This commandement alone hath a preface in the word* Remember: *where we be taught in this first reason, that if wee desire to know and to obey God according to the first and second tables, remember this law set (as it were) betweene both. Secondly, that this law was giuen before, and alwaies practised in the Church of God,* Exod. 16. *before the promulgation in Sinai. Wherefore it is not ceremoniall, as some phantastically haue conceiued. He addeth many reasons, this speciall argument is one. The first end is the principall, sanctifie the Sabboth was the first end, and it is the principall.*

5. *The second reason is from the equitie of the law, that the Lord granting vs freely sixe daies to trauell and to marchandize for our selues, we should not presume to intermedle or to inuade the Lords*

owne day the 7. day reserued for himselfe. And here againe (against the aduersaries) he saith, if these commandements be ceremoniall, then the permission of sixe daies for worke also is but of the same nature.

6. *The third reason is taken from the authority of the law-giuer,* the Sabboth of the Lorde: *because it must bee wholly spent vpon the Lord in attending and waiting on him. If the Iewes had need of this whole day for their instruction, &c. then haue wee neede as well as they, that being freed from the manifold distractions of our callings, we might wholly giue our selues to the worship of God commanded in the Gospell.*

7. *The fourth and last reason is drawne from the proportion of Gods owne example,* In sixe daies God made, &c. *where he sheweth that God hath promised a speciall blessing to this day in the true sanctification of it.*

8. *After all this he meetes with very speciall obiections, which are brought by aduersaries to preiudice the doctrine of the Sabboth, against the morall obseruation of it. And here to know what is morally and ceremonially commanded in the Old Testament, he giueth vs this speciall rule, when a thing is vrged to the Iewes, and hath a peculiar reason made properly to the Iew, then as it begun with the Iewes, it ceased with the Iewes: but when the reason of the thing vrged is not peculiar to the Iewes, but also belongeth to the Christians, then the thing commanded is common to Iew and Gentile.*

Like reason like law.

9. *The Gentils by the light of nature can no more see the true Sabboth of the Lord, then the pure meanes and manner which the Lord hath appointed for his worship. The morall law and the naturall law differ: for albeit the moral law be the explaining of the naturall law, yet it doth not follow, that that which is in the morall law is no more then that which is in the law of nature.*

10. *Hauing shewed the morall vse of the Sabboth to concerne the Gentils as well as Iewes, and answered all obiections to the contrary. In the next place he teacheth the obseruation of it: how it is to be kept and how it is broken: what are the publike exercises of the Sabboth: with what care & conscience we should prepare our selues to meete the Lord on the Sabboth: how we must attend vpon him, for the time present in the congregation: and lastly, what our*

priuate exercises must be after our departure from the publike assemblie.

Strange works as iron mils and such like, must rest on the Sabboth.

11. *In the second part or negatiue, he sheweth vs in this law what workes are forbidden: and them all he referreth to these two heads. First, all workes of our ordinary calling. Secondly, all lawfull recreations. Concerning the first kinde, be they more vsuall or lesse vsuall, no question would be made, if men were as wise to serue God in deuiding the times and seasons for the easements of their bodies, and refreshing their soules on the Sabboth, as they bee politike for the increase of their worldly substance. And as concerning lawfull recreation on the Sabboth day: If labour be forbidden in seede time and harnest, much more pleasure all the yeere long: if things more needfull for the preseruation of life, to the glorie of God be disallowed; then assuredly these lesse needfull cannot be allowed. Againe (saith he) the zeale of worldlings may shame vs in our securitie: for so lõg as any profit drops on thẽ, they giue no place to pleasure. Behold the policie and painfulnes of the world may teach vs what we ought to doe for our soules.* And thus farre of the compendious summe of the treatise of the Sabboth. Of this argument I found three very good copies: after due examination and conference had, I haue here published the best in my iudgement, both for matter and forme, in the best manner that I can. This worke hath been in many hands for many yeeres, and hath giuen light to some, and I trust shall giue further occasion to others to trauell yet more herein for the good of posteritie. And whereas so many in all Churches in these daies passe by this argument of the Sabboth, & that other of tithe, as meere shadowes and ceremonies: it were to be wished, that as this reuerend man of God, and master D. B. haue painfully traueiled in the one: so the learned and faithfull seruants of Christ, would communicate their knowledge and iudgement of the other, vnto the Church and people of God.

The 7. portion is short, but containeth very effectuall and comfortable rules, and directions for afflicted consciences.

The 8. and last part or treatise, teacheth vs very profitable and necessarie rules for the reading and vnderstanding of the holie Scripture, which be these:

1. *That Gods people which will profit by preaching, must remember*

member to attend carefully the reading of the holy Scriptures: for that many (for this) can so well profesly preaching, as they that have been trained vp in reading the Scriptures, or hearing them read.

2. Next to profit by reading of the Scriptures, he requireth eight speciall things to be obserued: 1. Diligence. 2. Wisedome. 3. Preparation. 4. Meditation. 5. Conference. 6. Faith. 7. Practise. 8. Prayer.

1. Diligence teacheth vs roughly to plaine and euse: here keepe an euen course, and persevere without wearines or starting from it.

2. With diligence desire to ioyne wisedome: for choice of matter what, of order how, of time when to reade. For matter, search things reuealed, & how to vse things not reuealed. In things reuealed seeke after those things that are necessarie, and then are those things lesse necessarie. For order, build sure to lay the foundation of Christian religion, then build vpon it, as God giues the increase of faith & knowledge. For time, we must not steale it from vs but keepe our appointed times. The Sabboth day we may spend a great part of it in reading, the weeke daies in the morning, at noone, and euening, when we may redeeme the day from the vrgent affaires of our calling. *Genealogies.

3. Against our preparation is required the remouing of two impediments, the first, the fostering of Gods Maiestie, which serues well to correct the pride of reason, and to subdue our affections, and so to fit vs for the schoole of Christ. Secondly, faith in Christ, for that he alone openeth Luk. 24. 45. *our vnderstanding, that we may vnderstand the Scriptures. Thirdly, great desire in the heart to find out the good word of God.*

4. The fourth propertie is meditation, which is the life of all good learning, and makes that we haue learned to liue our owne: and this is twofold: first of the vnderstanding or vnderstanding, discoursing of things read or heard. Secondly of the affection, who liking any thing in iudgement, wee labour it may worke also vpon our affections. Here this rule is to be noted, that meditation without reading is erroneous, and reading without meditation barren.

5. The fift helpe here is conference. For if in naturall things, and in all things appertaining to this life, man standeth in needs of the helpe of others, much more in spirituall things.

6. The sixt propertie after reading, meditation conference: againe herequires faith as an increase of that aforegoing in preparation, we must beleeue in Iesus Christ by a generall faith going be-

fore: but we must vse (saith he) all the meanes before named to increase our knowledge and faith in all particulers after.

7. The seuenth is practise: for this is a good way to increase our store, to put to good vse that measure of knowledge, and gifts wee haue receiued. And assuredly according to Christs words wee see by daily experience their gifts decay, which put them not in practise.

8. The eight rule or propertie is prayer and thankesgiuing. With this he wils vs to begin, to continue, and to end this whole worke. Like as we haue no title to meate and drink without prayer: so (saith he) they be impudent that doe touch Gods booke without prayer. And here he requires also a spirituall thankesgiuing: for (saith he) if this be needfull for corporall foode, how much more for spirituall, be thankefull for any light and for euery good motion which proceedeth from Gods spirit.

And thus farre the compendious summe of all these treatises. Now (Right Worshipfull) this holy worke I recommend to your protection: first, because I knew not any in heart more affected towards that reuerend man Master *R. Greenham*, who was the author of them all: Againe, this worke in part appertaines to one of your Worships by a former dedication. And therfore I am the more bold to recommend it thus amplified and inlarged vnto you both. And the rather, for that Gods good spirit hauing so knit your hearts together in the holy faith of Christ, I may not doubt, but that this and the like blessings proceeding from the same spirit, must delight your spirits, and finde grace and acceptation with you. I haue much presumed on your Christian patience: I commend you with all yours to the tuition of the Almightie.

Anno Dom. 1599. *Aprill* 30.

Yours to vse in Iesus Christ:

HENRY HOLLAND.

M.D.G. To the Reader.



OVR Life (saith the Apostle) is a warfare, and every day wee are more or lesse to encounter with our aduersaries. And therefore is the Church of God vpon earth called Militant, because the members thereof are presst souldiers, standing continually vpon their garde, knowing that their enemie is an old wily Serpent, and a fierce rauenous Lion, continually seeking whom he may deuoure. But amongst many snares he hath laid to intrap the soule of man, either presuming too much of himselfe, or deregating too much from the graces of the spirit in him, this is not the meanest, that he laboureth, to diuide the kingdome against it selfe, and to vse men as his instruments for their owne destruction. For well he knowes, that where comming in his owne likenes, he should seeme odious and be valiantly resisted; there, masked vnder a vaile of humilitie, he may more secretly incroch vpon the fearfull spirit; and if the Lord doth not put the bit into his mouth, to curbe him with, he may at length display his banners in the heart. But we haue a valiant leader, let vs sticke vnto him, euen Iesus Christ the righteous, who is a Serpent also lift vp in the wildernesse, to cure all whose hearts are scorched with the venemous heate of the firie Serpent; who is a Lion of the tribe of Iuda, a mightie prince, and the king of peace, who shall subdue all things vnder him, that he may be all in all.

I might here enter into a large discourse, but in this argument this present booke is so copious, as I doubt (gentle Reader) whether thou shalt finde any want; much lesse of that which I am able to af-

fords thee. Onely it had beene to bee wished the Author of these Treatises had himselfe surmised to the publishing of them, that the same might have come more full and perfect into thy hands. But since it hath pleased the Lord, for cause best knowne vnto himselfe, to bereave his Church in this land, of so excellent a piller, there remaineth nothing for vs, but to submit our selues vnto his providence, and to take vp that complaint of Elisha for Elias, when he was taken from him into heaven: My Father, my Father, the Church of Israel and the horsemen thereof. *But to returne vnto our selues, thou art to bee intreated, curteous Reader, to take in good part these few things at this time, and to make thine vse of them, till some other (the onely exne copies whereof are yet in the hands of his friends) may bee obtained of them. Amongst which there are many things of diuers arguments worthie thy knowledge, and of good profit vnto the direction of a Christian life.*

THE

THE FIRST TREATISE for an afflicted Conscience, *vpon this Scripture:*

Prouerbs 18.14.

The spirit of a man will sustaine his infirmitie: but a wounded spirit who can beare it?

THis Scripture is not only worthie to be grauen in steele with the pen of an Adamant, and to be written in letters of gold: but also to bee laid vp and registred by the finger of Gods spirit in the tables of our hearts. Which sentence briefly speaketh thus much vnto vs, that what trouble befalleth a man (his minde being vnappalled) he will indifferently beare it out: but if the spirit of a man be once troubled and dismaied, he cannot tell how to bee deliuered. And no marueile: for if the minde of man be the fountaine of consolation, which ministreth comfort vnto him in all other troubles; if that become comfortlesse, what shall comfort it? If it be voide of helpe, when shall it be helped? If the eye which is the light of the bodie be darknesse, how great is that darknesse? If the salt which sauoureth all things bee vnsauourie, for what is it good? If the minde which sustaineth all troubles be troubled, how intolerable is that trouble? To shew this the better, I will first declare how great a punishmēt of God this wound of conscience is. Secondly, I will teach how this trouble of minde may bee preuented and auoyded. Lastly, I will set downe how Gods children falling in some measure into this affliction of spirit, may be recouered out of it.

The mind cast downe, what shall comfort vs?

Parts to be considered.

For the first, the grieuousnesse of this maladie is seene, either by

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some due consideration of the persons that haue felt it: or by some wise comparison made betweene this griefe of minde, and other outward griefes incident vnto a man.

Persons afflicted in minde.

The persons in whom wee may consider this wound of spirit, are either meerely naturall men, or such as bee renued by the spirit of God. The men meerely natural are either the Heathen, such as neuer knew God in Christ, or carnall professors, such as haue not professed Christianitie aright. If wee looke among the Heathen, how many of them haue willingly gone vnder pouerty, and haue bin content to vnburthen themselues of all worldly treasures? How some of them (whilest their mindes were not deiected) haue suffered imprisonment, exile, and extreame tortures of body; rather then they would betray their countries? How many of them haue deuoured many iniuries, and borne outwarde troubles, with some ease and with no resistance, whilest their mindes were at libertie? And yet looke not into the meanest, but the best and most excellent men among them, euen their wise Philosophers, sweete Orators, and exquisite Poets; who in bearing and forbearing thought the chiefest point of vertue to consist; and ye shall see, when once some great distresse of mind did wound them, some would make an end of it by preparing a cup of deadly poyson: some would violently and voluntarily run on the enemies pikes: some would throw downe themselues from hie mountaines: some would not sticke to stabbe most monstrously their owne bodies with daggers, or such like instruments of death: all which men, would seeme to haue great courage in sustaining many harmes, so long as their mindes were not ouermastered. But when their diuine and supreme essence (which they acknowledged to bee God) did by his power crosse and ouerturne their wittie deuises and headstrong attempts, so as without hope of remedie they were hampered in penshuenes and sorrow of minde: then not being able to turne themselues vnder so heauie a burthen, they shrunk downe, and by violent death would rid themselues of that disquietnes and impatience of their troubled mindes.

The courage of heathens, not disquieted in mindes.

But let vs come neerer; and whether wee behold the Papists, or the Familie of loue, or the common sort of Christians, wee

shall see they will passe quietly through many afflictions, whether for that they haue a spirit of slumbering and numnes cast vpon them; or whether because they haue brawned themselues through some senceleſſe blockishnes, as men hewen out of hard oake, or grauen out of marble stones I know not: But yet when the Lord shall let loose the cord of their consciences, and shall set before their faces their sinnes committed; see what fearefull ends they haue, whilest some of them by hanging themselues, some by casting themselues into the water, some by cutting their owne throates haue ridde themselues out of these intollerable griefes. Now wherein is the difference that some die so senceleſly, and some dispatch themselues so violently? Surely the one feeling no sinne, depart like brutish swine; the other surcharged with sinne, die like barking dogs. Papists disquieted in minde.

But let vs come to the children of God, who haue in some degree felt this wound of minde; and it will appeare both in the members and in the head, of all burthens to be a thing most intolerable to sustaine a wounded conscience. And to begin, let vs set in the first ranke Iob, that man of God commended vnto vs by the holy Ghost for a myrror of patience; who although for his riches he was the wealthiest man in the land of Huz; for his authoritie, might haue made afraid a great multitude; and for his substance was the greateſt of all the men in the East: yet when the Sabeans came violently and tooke away his cattell; when the fire of God falling from heauen, burnt vp his sheepe and his seruants; when the Caldeans had taken away his Camels; when a great winde smote downe his house vpon his children, although indeede he rent his garments, which was not so much for impatience, as to shew that he was not senceleſse in these euils: yet it is said that he worshipping blessed the name of the Lord, saying: *Naked came I out of my mothers wombe, and naked shall I returne thither: The Lord giueth, and the Lord taketh away, blessed be the name of the Lord.* But behold when at the strange conference of his comfortles friends, his minde began to bee agast, which was not so in all his former triall, when his conscience began to be troubled, when he saw the Lord fasten in him sharpe arrowes, and to set him vp as a Butte to shoote at; when hee thought God caused Iob.

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him to possesse the sinnes of his youth, this glorious patterne of patience could not beare his griefe; he was heauie, and now may commend the image of a wounded spirit, to all that come after.

Dauid. Ezekiah. Ieremiah.

Dauid, a man chosen according to the Lords owne heart: Ezekiah, a pure worshipper of God, and carefull restorer of true religion: Ieremiah, the Prophet of the Lord, sanctified and ordained to that office before he was formed in his mothers wombe, were rare and singular in the graces and fauour of God: yet when they felt this wound pearcing them with griefe of heart, they were as Sparrowes mourning, as Cranes chattering, as Pellicans casting out fearfull cries, they thought themselues as in the graue, they wished to haue dwelt solitary, they were as bottels parched in the smoake, they were as Doues mourning, not able without sighes and grones to vtter their words, their hearts cloue to the dust, and their tongues to the roofe of their mouthes.

Christ Iesus, an example most comfortable for all afflicted consciences.

But aboue all (if these were not sufficient to perswade vs in this doctrine) there remaineth one example, whom we affirme to bee the perfect anatomie of an afflicted minde. This is the Lord and Sauiour Iesus Christ the image of the father, the head of the body, the myrrour of all graces, the wisedome, righteousnes, holines, and redemption of all the Saints, who sustained the crosse euen from his youth vpward: and besides pouertie, basenes, hunger, did willingly goe vnder the great trouble of contempt and reproach, and that among them where he should haue had a right deserued honour, in respect of the doctrine he taught them, and in regard of the manifold myracles he wrought among them; as the healing of the sicke, the giuing sight to the blinde, the restoring of life to the dead: this vnkindnes neuertheless, did not so much strike into him. But at what time he was set as a Sacrifice for all, when he was to beare our infirmities, and carie our sorowes, at what time he was plagued and smitten of God, humbled and wounded for our transgressions, when he should be broken for our iniquities, and the chastisement of our peace was vpon him; then he cried out, *My soule is heauie euen vnto the death*: Then he prayeth, *Lord if it be possible, let this cup passe from me*. But how prayeth he? euen with sweating: how sweateth he? euen drops of blood: How long prayeth he? three times: When ends his agonie? not

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vntill hee was dead: What said hee being readie to depart? *My God, my God, why hast thou forsaken me?* Was this for his humane death, as some haue imagined? No, no, wicked men haue dyed without complaint, whose patience then might seeme to exceede his; it was his suffering in his humane spirit, which incountred with the wrath of GOD, his Godhead suppressing it selfe for a while: hee suffered indeede many torments in bodie, but much more heauily did the wrath of God lie vpon his soule.

If this consideration of an afflicted spirit in these examples doe not sufficiently shew, what a grieuous thing it is to sustaine a wounded conscience: let vs proceede to the comparing of this with other euils which fall into the nature of man. There is no sicknes but Phisicke prouideth for it a remedie; there is no sore but Chirurgerie will affoord it a salue; friendship helpeth pouertie. There is no imprisonment, but there is hope of libertie; Suite and fauour recouer a man from banishment; authoritie and time weare away reproach: But what Phisicke cureth? what Chirurgerie salueth? what riches ransometh? what countenance beareth out? what authoritie asswageth? what fauour relieueth a troubled conscience? Al these banded together in league, (though they would conspire a confederacie) cannot helpe this one distresse of a troubled minde: and yet this one comfort of a quiet minde doth wonderfully cure, and comfortably asswage all other griefes whatsoeuer. For if our assistance were as an host of armed souldiers; if our friends were the princes and the gouernours of the earth; if our possessions were as large as betweene the East and the West; if our meate were as Manna from heauen; if our apparell were as costly as the Ephod of Aaron; if euery day were as glorious as the day of Christs resurrection: yet if our mindes bee appalled with the iudgements of God, these things would little comfort vs. Let experience speake: If a troubled minde impareth not health, drieth not vp the blood, wasteth not the marrow, pineth not away the flesh, consumeth not the bones, if it maketh not all pleasures painfull, and shortneth not this life: sure no wisedome can counsell it, no counsell can aduise it, no aduise can asswage it, no asswagement can cure it, no eloquence can perswade it, no power can ouercome it, no scepter will affray it, not

True peace of minde how comfortable.

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inchanter can charme it. And yet on the contrary, if a man languish in sickneſſe, ſo his heart be whole, and is perſwaded of the health of his ſoule, his ſickneſſe doth not grieue him: If a man be reproched, ſo he bee precious in the ſight of God and his Angels, what loſſe hath he? If a man be baniſhed, and yet doubteth not that heauen is his countrie, and that hee is a citizen among the Saints, it doth not appale him: If a man bee in trouble, and findeth peace of conſcience, he will quietly digeſt his trouble. But if the minde bee troubled, who dareth meete with the wrath of the Lord of hoſts? who can put to ſilence the voyce of deſperation? who will ſtep out and make agreement with the hells to ſpare vs? who dare make a couenant with the diuel, that he would lay claime vnto vs? If then a good conſcience helpeth all euils, and all other benefits in this life, in themſelues cannot helpe a troubled conſcience; wee ſee it true in proofe, which here is in prouerbe, *The ſpirit of a man will ſuſtaine his infirmitie: but a wounded ſpirit who can beare it?*

Againe, in all other afflictions we may haue ſome comfort againſt ſinne; this is euer accompanied with the accuſation of ſin. A man may bee ſicke, reproched, impoueriſhed, impriſoned, and baniſhed; and yet in all theſe haue a cleere conſcience; his own heart telling him that there is no ſpeciall cauſe of theſe croſſes in him, but that he may ſuffer them for the triall of his faith, or for righteouſneſſe ſake and well doing. But when the ſpirit is wounded, there is ſtill a guiltines of ſinne, and when a mans ſpirit is troubled, he ſuſpecteth all his waies, he feareth all his ſinnes, he knowes not what ſinne to begin with; it breedes ſuch hurly burlies in him, that when it is day he wiſheth for night; when it is night he would haue it day, his meate doth not nouriſh him, his dreames are fearfull to him, his ſleepe oftimes forſaketh him: if he ſpeaketh, he is little eaſed: if he keepeth ſilence, he boyleth in diſquietnes of heart; the light doth not comfort him, the darknes doth terrifie him.

To proſecute our compariſons; where all other euils are the more tolerable, becauſe they bee temporall, and purſue vs but to death: this not being cured endeth not in death, but becommeth eternall. For euen the heathen men thought that death was the

end

end of all miserie: the perswasion whereof made them (being in some miserie) to make an end of themselues, and hasten their own death; as Satan doth make many now adaies to doe, who are ignorant of the hels, which is a place of farre greater paines then any they can suffer in this world whatsoeuer: for a tormented conscience, if before it was begun, is now continued; or if it was not before, now beginneth, and neuer endeth world without end. For though true it is, that sicknes, pouertie, imprisonment or banishment haue ended their tearme in death; yet a wounded heart which was temporall in this life, is now eternall after this life: that which before death was in hope recouerable, is after death made vncurable and vnrecouerable. It is good therefore to consider, if euen in this life the torment of conscience bee so fearfull; how much more grieuous is it to sustaine it in hell, where that is infinit, which here is finit; where that is vnmeasurable, which here is measurable; where is the sea of sorow, whereof this is but a drop; where is the flame of that fire, whereof this is lesse then a sparke?

Vnbeleeuers by violent deaths doe not end, but begin their torments.

But to shut vp this argument: Some there haue beene who throughout all their life time, haue been free from all other troubles, so as either they felt them not at all, or else in very small measure, & by that meanes neuer knew what outward trouble meant. As for example, some men there haue been, who for sicknes neuer knew the headach; for pouertie, neuer knew what want meant; who for discredit, were neuer euill spoken of; who euer put farre from them the euil day of the Lord; who made a league with death as it were, and a couenant with hell; who thought they could crucifie euery crosse, rather then come vnder any crosse: yet they could neuer escape a wounded conscience, either in this life, or in the life to come. True it is, that Gods children by faith and repentance doe often escape it, but the wicked, and such as are borne vnto it, as to their sure inheritance, the more they flie from it, the more it pursueth them. If wee haue transgressed the Ciuill Lawes, the Iudge by bribes may bee corrupted; if a man haue committed some capitall offence, by flying his countrie he may escape the Magistrates hands: but our consciences telling vs that we haue sinned against God, what bribe shall wee offer? or whither shall wee flie? whither shall wee goe from his spirit? or

A tormented conscience cannot flie from God.

whither

whither shall we goe from his presence? If wee ascend into heauen, is not he there? If we lie downe in hell, is he not there? If we flie to the vtmost parts of the sea, is he not there also? There needeth no apparitor to summon vs, there needes no Bayly arraunt to fetch vs, there needes no accuser to giue in against vs; sinne will arrest vs, and lieth at the doore, our own cõsciences will impannell a Quest against vs, our owne hearts will giue in sufficient euidence, and our owne iniquities will pleade guiltie to our own faces. Thus we see both by the experience of them that haue suffered the wound of the spirit, and by the comparing of it with other euils, what a waight most grieuous, and burthen intolerable it is to haue a tormented conscience.

The second part of the first diuision.

Now let vs shew how wee may preuent, and by what meanes Gods children falling into some degrees of it (for if it rage in extremitie, it is an euill vnrecouerable) may safely and quietly bee deliuered from it. And here a iust complaint is to be taken vp, and it is a wonder to be marked (if we may wonder at Gods workes) that we see many so carefull and watchfull to auoide other troubles, and so few or none take any paines to escape the trouble of minde which is so grieuous. We see men louing health and loathing sicknes, in diet temperate, in sleepe moderate, in Phisick expert, skilfull to purge, and to auoide such corrupt humors, which in time may breede (though presently they doe not bring foorth) some dangerous sicknes: yet to auoide the diseases of the soule, no man abateth his sleepe, no man abridgeth his diet, no man prepareth phisicke for it, no man knoweth when to bee full, and when to be emptie, how to want and how to abound. Others caried away with the loue of riches, and very slie to fall into pouertie, will not sticke to rise early, to take sleepe lately, to fare hardly, to teare and taw their flesh in labour by land and by water, in faire and foule weather, by rockes and by sands, from farre and from neere: and yet to fall into spirituall decaies, to auoid the pouertie of conscience, no man taketh such paines; as though saluation and peace of minde, were not a thing worthie the labouring for. Some ambitiously hunting after honour, and not easily digesting reproches, behaue themselues neither sluggishly nor sleepily; but are actiue in euery attempt, by loue and by counsell, by

How wise many be to preuent many euils, and how few labour to preuent afflictions of mind.

prudence

prudence and prowesse, by wit and by practise, by labour and learning, by cunning and diligence to become famous, and to shun a ciuill reproach: yet to be glorious in the sight of God and his Angels, to fall before the heauens, and in the presence of the Almightie to bee couered with shame and confusion of conscience, we make none account, as they, who neither vse any meanes to obtaine the one, nor auoide those occasions which may bring the other.

Others vnwilling to come within the reach and daunger of the law, that they may escape imprisonment of body, or confiscation of goods, will bee painfull in penall statutes, skilfull in euerie branch of the ciuill law, and especially will labour to keep themselues from treasons, murthers, fellonies, and such like offences deseruing the punishment of death: yet when the Lorde God threatneth the seazure both of soule and bodie, the attaching of our spirits, the confiscating of our consciences, the banishing of vs from heauen, the hanging of vs in hell, the suspending of our saluation, the adiudging of vs to condemnation for the breach of his commandements, no man searcheth his eternall law, no man careth for the Gospell, neither the sentence of euerlasting diuorcement from the Lord, neither the couenant of reconciliation is esteemed of vs.

And to reach our complaint one degree further. Beholde, the more we seeke outward pleasures and to auoide the inward trouble of minde, the more wee haste and runne into it, and suddenly plunge our selues in a wounded spirit ere we be aware. Who poseth more to become rich, who hopeth lesse to become poore then the marchant man? who aduenturieth great treasures, who hazardeth his goods, who putteth in ieoperdie his life; and yet suddenly he either rusheth vpon the rocke of hardnesse of heart, or else is swallowed vp of the gulph of a dispairing minde: from which afterwards he cannot be deliuered with a ship full of gold. Wofull proofe hath confirmed, how some men (wholly set on pleasures, such as could not away to bee sad, and hedged vp alwaies of godly sorow) haue had their tables made snares, and euen their excesse of pleasures, hath brought excesse of sorowes: and whilest they laboured to put the euill day farre from them, Couetous,

they haue vſed ſuch follies, as haue been the moſt bitter and ſpeedie hang-men of their fearfull and trembling conſciences.

Ambitious. There be ſome of another ſort, whoneuer dreaming of a troubled minde, haue had their hearts ſet on nothing but how they might get ſome great fame and renowme: and therefore haue ſlipt into ſuch vaineglorious attempts, and foule flatteries, as they haue not onely loſt the peace of their conſciences, but alſo fallen moſt deeply into reprochfull ſhame, which they ſought to ſhun. Now as the peace of conſcience and ioy of minde is ſuch a treaſure, as the eye hath not ſeene, the eare hath not heard, nor the tongue expreſſed, but paſſeth all vnderſtanding: ſo the wounded ſpirit is ſuch as the eye hath not ſeene it, the eare hath not heard it, nor the tongue vttered: but paſſeth all vnderſtanding. And as they onely know what the peace of minde meaneth, that feele it: ſo they alone can in trueth ſpeake of a troubled minde, that haue taſted of it by experience.

How we may be preſerued frō the wound of Conſcience. But let vs ſhew what way is to bee vſed to keepe vs from this wound of the ſpirit. It is the vſe of Phiſicke, as to cure vs of diſeaſes when we are fallen into them: ſo to preſerue vs from ſickneſſe before it hath taken hold of vs: it is the power of the word, as to aſſwage the trouble of conſcience, when it doth once preſſe vs; ſo to preuent it before it hath ouertaken vs. It is a chiefe point of worldly wiſedome not to tarie for the vſe of Phiſicke vntill we be deadly ſicke; but to be acquainted with Gods merciſull preſeruations to defend vs from it: likewiſe it is a chiefe policie of a godly Chriſtian, not onely to ſeeke comfort when the agonie is vpon him, but alſo to vſe all good helpes to meete with it before it comes. And we condemne them of follie, who will not as well labour to keepe themſelues out of debt, as to pay the debt when they owe it: ſo it is a madnes not to be as circumſpect to auoide all occaſions, which may bring trouble of minde vpon vs, as wee would be prouident to enter euery good way which may draw vs out of this trouble, when we haue once entred into it.

Preſeruatiue againſt afflictions of minde. The remedies preſeruatiue, are firſt the ſearching of our ſinnes, and then the examining of our faith.

The ſearching of our ſinnes, is either the due acknowledging of our ſinnes, or the true ſenſe and feeling of our ſinnes. The acknowledging

knowledging of our sinnes, is either of those that be past, whether wee haue vnfeinedly repented vs of them: or of those which bee present, whether we be truly grieued for them.

Thirdly, of those secret corruptions, which in the course of our life are likely to come, whether we are reuerently afraide of them, and resolue to suppresse them with all our indeuour.

Concerning sinnes past, we must call to minde the sinnes done of old, in our youth, in our middle age, in our old age; that wee iudging our selues, may not be iudged of the Lord; that accusing of our selues, Satan haue no occasion to accuse vs; and throwing downe our selues before the Lord, hee may lift vs vp. For many going quietly away, and sleeping in carnall securitie (notwithstanding the sinnes of their youth) and neglecting to make conscience of their sinnes done long agoe; suddenly haue fallen into such horror of minde, that (the violent remembrance of all their sinnes surcharging them) they haue been ouerwhelmed.

This examination doth then rightly proceede, when it reacheth to the errors of this life, and to the sins of our youth; because many men (euen from their childhood, by a ciuill righteous life) hauing escaped grosse sinnes, wherewith the world could neuer charge them, haue notwithstanding caried the burthen of their secret sinnes done in their youth. Dauid (Psal. 25.7.) prayeth the Lord, not to remember the sins of his youth: Iob (23.6 the man of God) confesseth that the Lorde writing bitter things against him, made him to possesse the iniquities of his youth. What, shall we thinke that Dauid or Iob were giuen to notorious wickednes in their youth? No, they knew they were subiect to youthfull wantonnes and vnstaiednes of their affections; which though it did not burst out, yet it made them lesse carefull to glorifie God; which loosenes, the way to leaudnes; which weaknes, the way to strange vanities; which wantonnes, the way to open wickednes, is euen in the best of Gods children in the daies of their youth: which being afterwards in the time of their regeneration, brought (as it were) to iudgement, and laid before their consciences, doth cause them to repent. Sinnes of youth.

But here is a thing to be blushed at, which maketh mens eares to tingle when they heare it; that many men (farre no doubt from this

this true repentance) can largely indeede discourse of the things done in their youth: but in such a braverie, with such boastings, & pleasing of themselues in the remembrance of the, as besides that they prouoke others to sin in the like, & set themselues a flat backbyas against repentance, & this christian examination; they seem to renue the decaied colours of their old sins, with the flesh suite of their second pleasures therein. But alas, what pleasure haue they in those things, whereof they haue no profit? what profit haue they of those things whereof they should be ashamed? Neither in this streine can we forget the madnes of them, who may seeme to step one degree farther towards this examination of sinne, the did the former, by thinking that the leauing of sin, & repenting of sin is all one. Against these both daily experience & the word of God doth sufficiently declaime. Iosephs brethren (Iacob his sonnes) who deuised euill against their brother, put him into the pit, and sold him vnto strangers; did cease from this cruelty: but yet they are not read to haue remembred their sinnes with any remorse, vntill thirteene yeeres after the sinne was committed; as we may see in the processe of the historie. Dauid had left his sins of murther and adulterie (as thinking all quiet and well) the space of a whole yeere; after which time (being admonished by the Prophet Nathan) he repented of it. And experience hath tried in many, that haue had some working of God in the, that though they left their sins many yeres ago, yet because they repented not truly for them, they haue rebounded vpon them with terrible sights and fearfull visions, to humble them, and to bring them to a serious examination of them, being done and left long since. Examples whereof wee neede not fetch from farre, seeing so many preachers as are acquainted with fearfull spirits will giue witnes hereof. The fruite of which amazed mindes for sinnes already left, is ours, to beware of sinnes which are to come. And that other mens harmes may teach vs blessed wisedome, let vs labor not only to leaue sinne, which one may do for profit, for feare, for praise, or for wearisomnes: but also to repent of it for conscience sake.

To glorie in sins of youth.

The leauing of sinne, is not the repenting of sinne.

This examination of our sinnes past, must be partly of those that we committed before our calling, and partly of those which were done after our calling. Euery man (especially hauing his reason

stance reformed by the word of God) vvil grant an examination of the life, before our true knowledge of God in Christ, to be most needfull. But it may be some will thinke that we neede not to be so precise in the searching of those sinnes, which were after our knowledge. But seeing of all other sinnes these bite foreest, and peance deepest, for that they are aggrauated with all the mercies of God going before, and sinne is then most sinfull, when after wee know the truth, after wee haue been deliuered from sinne, after we haue been inlightened with the grace of God, we haue falne into it: I thinke that an examination most specially ought to bee had of these sinnes. Wherefore to iterate our former examples in a new matter, as we may see the former kind of examining of our sinnes before our calling, in the sonnes of Iacob: so wee haue a patterne of the latter in the practise of the Prophet Dauid, who at the hearing of his sinne was so troubled in his spirit, that he could not rest in the Prophets speech, telling him that his sinne was forgiuen him, but still was disquieted, as one vtterly forsake of God, and could finde no comfort of Gods spirit in him. For as it fareth often with sores, it commeth to passe in sins, we are loath to haue our wounds often grated vpon, wee cannot so well away to haue our sores rifled, seared, and lanced; but fed with healing salues: so we are hardly brought to haue our consciences ground, or our sinnes ransacked, sifted, searched, and ripped vp; but would still haue them plaistered with sweet promises, and bathed in the mercies of God: whereas it is farre safer before incarnatiue and healing medicines, to vse corrosiue and mundifying waters, without which though some sores may seeme to close and skin vp apace, yet they proue worse, and being rotten still at the core: they haue aboue a thin skinne, and vnderneath dead flesh. In like manner, we would cloake, we would hide and couer our sinnes, as it were with a curtaine: but it is more sound Chirurgerie to pricke and pearce our consciences with the burning iron of the Law, and to cleanse the wound of the soule by sharpe threatnings, least that a skinne gulled ouer the conscience for a while, we leaue the rotten corruption vncured vnderneath: and so we be constrained to cry out of our sins openly. As it is a follie then to dissemble our sores whilest they bee curable, and after to make them known when they

Examination of sinnes after our calling.

Sinnes like sores.

Couer not thy sinnes.

they bee growne incurable: so it is as great follie to dissemble our sins whilest they may be remedied, and so after be constrained with shame to blaze them abroad when thou maist thinke them remediesse. But of this by the way, because we shall more largely touche it in the last part to come.

Sinnes after knowledge.

It is sufficient to commit sinne before knowledge, but after some good light of the spirit to sinne, breedeth either hardnes of heart, or a troubled spirit; both which we shall avoide, if in truth we be carefull to watch over our affections, and beware that after our deliverie we fall not into sinne againe.

Severall men subiect to severall sins, have their severall checks in their consciences: some are overcome with wrath, and yet after the moodie fit they can tell that the wrath of man doth not accomplish the righteousnesse of God: some are subiect to lust, and afterwards they say, it profiteth them nothing: some are given to a continuall course of vanitie, who notwithstanding can say, that mans life hath another end: some slip deeply into worldlines, and yet they bee often wakened with most terrible checkes of conscience. Well, blessed are they whose hearts bee truly grieved; and let them beware that make dalliance with sinne: for either hardnes of heart will overtake them, or a troubled conscience will confound them. Wherefore it comes to passe, that many spending their bodies on lust, lament that ever they so abused their strength: many given too much to the pleasure of this life, had griefe come upon them, to remember how they have spent Gods graces, lavished his good gifts, and misspent their time; or else, if they have not this griefe, they fall into voluptuousnes, and draw such a thick skinne upon their hearts, as will cause the strongest denouncings of Gods iudgements to rebound, be they driven on never so hard. And sure it is the sinne of this world, that men being convicted in their consciences, whilest they are a praying, and feele a secret charge laid against them, to beware of guile in buying & selling; either have those checkes lefte, and lefte, and so they grow to bee prophane; or else afterward they are wonderfully wounded, that they have been so worldly, so greedily pursuing earthly things, so coldly procuring heavenly things. This even our private thoughts (not profited by) are breeders of further trouble.

A blessed thing to be awaked and grieved by checks of conscience.

Now

Now the remedie against this trouble is willingly and wittingly not to cherish sinne, to wish that the manifest touch our most priuie and secret sinnes, to be glad presently to be admonished, to profit by our enemies when they do reproach vs: and rather to desire (in such a case) to be humbled, that to suffer our selues to be flattered. This trying of our selues must yet stretch it selfe further, not only to the committing of euill, but also to the omitting of good. As when (after some good working and feeling of the spirit) wee begin to fight and conflict with our owne consciences, saying: though I must pray, I must haue time also to prouide for my familie: if I go to heare the word of God, surely I shall be in danger to lose this profit: if I thus attend vpon the exercises of religion, I shall be cut short in the vse of my pleasures. Wherefore it shall be good to search our hearts, not onely in the carelesse not vsing of the meanes; but also in the negligent watching ouer the fruites of the meanes: saying to our selues in this manner; I haue heard a Sermon, but (alas) without any feeling or working vpon my affections; I haue been praying, but with no power of the spirit; I haue receiued the Sacrament, but without those ioyes glorious and vnspeakable, which I was wont to taste of; I saw the discipline of the Church executed, but without any feare of sinne at all in my selfe, or compassion to the member censured.

Remedie.

Sinnes of omission.

And here I dare from my owne obseruation assuredly affirme, that outward sinnes haue not been at sometimes so grieuous to Gods children, as that they haue sometimes vsed the meanes with little reuerence and with lesse fruite. And no maruell, wee shall see many men at sometimes, not so much grieued for their sicknes it selfe, as for that they haue either willingly neglected the meanes which might haue preserued their health, or that they haue abused the phisick that might haue restored their health to them againe. In like manner (I say) it fareth with them, who either vnreuerently haue refused the meanes, which should keep their soules from surfetting: or else vnthankfully haue abused those helpes, which might haue recouered them againe. From hence it commeth that some men are as much grieued for not vsing their good gifts to the benefit of Gods Church, as others are troubled for pestiering the Church with vnprofitable corruptions; or as we shall see

Note.

The negligent vse of the meanes of saluation.

see a rich man sometimes as much humbled for not giuing money to the poore, which he might haue done, as for heaping vp riches falsely, which he ought not to haue done. And thus many (hauing receiued good gifts and graces from the Lord) are seasoned and sanctified by afflictions; whereby they are taught to put their gifts in vre, and to offer their seruice to Christ: and others are forced to hide their gifts, which cannot bee without some decay of Gods glorie, without offence to the weake, without the losse of many soules, which otherwise might bee wonne to the Gospell, and without strengthening the hand of the aduersarie to slander our darke and dumbe profession. All which things will in the end bring terrot of mind: because if the Lord cannot work vpon vs by taking away goods, friends, credit, wife, children, or such like, to bring vs to repentance; he will surely whip our naked consciences, he wil enter euen into our very entrails, & pearce our secret bowels. As we must examine our selues thus for sins of time past, and present, so must wee vse this practise in time to come: and this is very needfull. For were it so, that our life and conuersation were such, as neither before nor after our calling, man could iustly accuse it: yet the hidden corruption of our nature, may threaten some hainous downfall in time to come. Which hath made men of very good report and conuersation to hang down their heads, and feare their secret hypocrisie, as that which may breake forth to the shame of all their former life, in time to come.

Secret corruption.

But because we forgat to speake of them, that in the examining of their liues past, are much grieued for the want of sinceritie, and for priuie vaine glorie in themselues; let vs before wee goe to the searching of our hearts in time to come, speake somewhat of this. Men troubled for this priuie pride are either touched, or not touched. If the veile of sinne was so great in them, that it hid Christ from them; it is the good will of God, that by this sight of their secret sinnes they should come to see the righteousnes that is in Christ Iesus, and so they shall the better be kept from being iusticiarie Pharisees. For when being a long time well brought vp, and leading a ciuill life, the diuell would perswade vs of some inherent righteousnes in vs; it is the wisedome of our God to touch vs with the conscience of most hidden corruptions, as also to cer-

Iusticiarie Pharisees.

tifie

tifie and make knowne vnto vs, that euen from our birth there was a secret seede of sinne in vs, which (without the Lord watching ouer vs) would surely haue broken forth to his dishonour. As for them which haue had some working in them, and yet are often plunged with sore distresses, this trouble commeth to them for two especiall causes, either for some hypocrisie, that they did more in shew than in trueth: wherefore the Lord burgeth them backe againe to see their corrupt proceedings, and that they may know all their religion to bee but hypocrisie, and all their righteousnes to be but vnrighteousnes: or for ỹ abusing of their knowledge, in that they made it but a maske to iuggle in, and that they made their affections to fight with their owne iudgements. We must remedie this, by not thinking of our selues aboue that which is meete, and by labouring to embrace the trueth in trueth. And here let vs note, that many of Gods children accuse themselues of hypocrisie, when indeede they offend not in it, (for the most righteous persons are their owne greatest accusers) and yet the accusation doth iustly arise from some fault on their parts: for though they haue done things in trueth, yet because with trueth they laboured not to see their secret corruptions, in some other matters, they sustaine this trouble of minde. So that there is nothing harder then to sift and search our hearts to the bottome, whether we respect our sins past or our sins present, whether we looke to our priuie pride, hidden wants, or secret corruptions.

Affections fighting against iudgement.

Examination hard.

And to returne from whence we digressed, to the examination of our hearts, in sinnes to come: let vs obserue that in Gods children there is such a iealousie, as they tremble at the very first motions, and quake at the least occasion of sinne, although because vice will sit in residence very neere vnto vertue, there may bee in them sometime too much scrupulousnes. This feare causeth the deerest of the Saints of God to reason on this sort: O Lord, I see now many excellẽt in gifts, & constãt in professiõ for a long time, whose ende hath not answered their beginnings, whose deaths were not like to their liues. This is true, whether we looke into the word or into the world: and it is a thing that may much humble vs. For though we may remember what we haue bin, and know what we are, yet who can tel what may come vnto him hereafter.

Returne to sins to come.

The godly iealousie of Gods children.

Oh

Oh that the serious meditation hereof would dwel long vpon our consciences: that with an holie iealousie we might preuent the sinne that is to come. But alas, there be some venterous knights, which think it no masterie to offer themselues to masking, minstrelsie and dauncing, nor to run into quarrels, broules and contentions, as though they had their eares, their eyes, their hands and their feete in their owne power, and at commandement to vse and gouerne as themselues list. Howbeit, Gods children better fenced with his grace, than those bold bayards, are afraid of these occasions: as knowing full well, that their eyes may soone bee prouoked to lust, their eares may quickly listen vnto vnchast delights, their hands may suddenly strike a deadly blow, and their feete may easily be snared in carnall pleasures. Beware O man, be circumspect O woman, that thou prostitute not thy selfe to too much libertie: for although in comming to such lasciuious and contentious places thou diddest purpose none euill; yet for thy entring without warrant, thou maist bee ouer thy shoes in sinne, and plunged in some wicked attempt ouer head and eares, ere thou beest aware. And because vice is so confine vnto vertue, beware also of superstition: for still the enemie laboureth either to make thee too hardie in euil, or else he will cause thee to be too fearfull and superstitious; either hee will puffe thee vp with presumption, or assault thee with desperation. To these tentations our nature is very pliable: first to presumption, as may appeare by our common speech; tush, the preacher is but a man as I am, I am sure he hath infirmities as others haue; we are no Angels, our nature is corrupt, we are but flesh, I am sure you would not haue vs Gods. Thus the diuell commeth to tempt; but he apparelleth himselfe in another sute when he commeth to accuse, and then of a flye he makes an Elephant; of the very smallest pricke of a pin, a globe of the whole earth; of a molehill a mountaine: and presseth sillie soules with feares and terrors, that they know not how to winde out themselues. If he cannot bring the to make no conscience, where they should make conscience, hee will labour to bring them to make conscience where they neede make no conscience. He careth not whether thou wilt be remisse or superstitious, so thou bee one of them. If hee cannot get you to follow

Take heed to our libertie.

The diuell tempting.

The diuell accusing.

Note.

the

the Epicurisme of the world, as Libertines in diet and apparell: he will make you so precise, as to think it a heinous sinne, to eate one bit of meate, or to weare one rag of cloath more than for necessitie. How needfull therefore it is to saile with an euen course, we may coniecture by other things which will bewray the corruption of our nature.

In the time of a plague we shall see some will bee so bold, that without any lawfull calling or godly warrant, they will rush into places infected; and then falling sicke, their conscience prickes them for their tempting of God by an vnadvised boldnes, in the houre of their death. Boldnes in plague.

Others plunged as deeply in a quite contrary extremitie, are too fearfull when they doe but heare of the sicknesse, and for very feare haue been brought to deaths dooke, onely by imagining themselues to haue bin infected, when they haue bin most free; who oftentimes haue euen died, and that without any naturall cause that euer could be knowne, but only through immoderate feare and the iudgement of God comming vpon them for their infidelitie and vnbeleefe. Thus it is with vs in Christianitie, in that as well the oppressing ourselues with too much feare to be ouercome, as the carnall securitie, in not fearing to be ouercome, may bring sin vpon vs. God his children must labour for a measure, and that must bee sought for in the word, which will teach them how they shall neither decline on the right hand nor on the left; but will guide them in the narrow way, shewing in euery thing what is vertue, what is vice; what is the meane, what is the extreme.

Among many examples, let vs consider of zeale, a most precious vertue in Christianitie, so long as it is free from the extremities. Otherwise if wee bee cold in zeale, it is a sinne on the left hand: if wee bee zealous without knowledge, it is preposterous, and becommeth a sinne on the right hand. Zeale.

But can wee not come to some perfection? No if you vnderstand it for an absolute vnspottednes, albeit to that perfection which the Scripture calleth for soundnes, truth, and sincerity of heart, which is voide of carelesse remisnes, we may come. Neither doth the Lord deale with vs after our sinnes, nor reward vs after What perfection we haue in this life.

ouer

our iniquities: in whose eyes the most glorious actions of men, are but as waters flowing purely from the Conduit, but defiled by passing through a filthie chanell. Wherefore hauing these imperfections, let vs not seeke to be more righteous than we can be; saying for euery error of this life, Oh, I am none of God his sons; I am none of his daughters: for I cannot finde that perfection in me which is to bee required. But let vs comfort our selues in the trueth of our hearts, and singlenes of our desires to serue God, because he is God; and so we shall be accepted of God.

I speake this to this ende, that poore soules might haue comfort, and know that if they abhorre sinne as sinne, if they examine themselues for it, if they grone vnder it, if they mislike themselues for it, if they feare to fall into it; the Lord will not pursue thē with the rigor of his law, but will giue them the sweetnes of his promises; they are no more vnder the curse, but vnder grace.

A scrupulous feare.

But further to inforce our exhortation, to auoide too scrupulous a feare, which hindereth the true examination of our hearts: let vs thinke that it happeneth in the spirituall conflict as in ciuill warres. We reade that many cities lying in great securitie, haue suddenly both bin assaulted and ouerthrowne; as also how some Countries (too much negligent in the meanes) through an excessiue fearfulnes, haue incouraged their enemies with more greedy violence to pray vpon them. With which kind of stratagems our aduersarie the diuell being well acquainted, doth often practise this policie. If he see vs without all feare too quietly to rest in our selues, he thinketh his assault must needs be the stronger, because our resistance is the weaker. Againe, if he descrieth in vs a cowardly feare and fainting of heart, before wee once begin to ioyne battell with him; hee will set vpon our immoderate feare, and as villainously as suddenly stab vs to the heart, and make a present spoyle of vs.

Common practise doth further teach vs, that when wee can heare the word without all trembling at God his iudgements, when wee can pray without all feare before the Maiestie of God, when we can come to the discipline of the Church without all reuerence of the ordinance of the Lord; all is in vaine. Againe, let vs heare with too much trembling, and we shall learne nothing;

let

[illegible] will be without all [illegible] lessen sinne, that is sinne indeed, neither [illegible] is not sinne in truth, to [illegible] mination, and to lay the edge of this [illegible] fessions, but [illegible] ledge and [illegible] of all these things [illegible] rence of the braine, and not being at the ground of the heart, doe seale vp [illegible] helpe this [illegible] Gospell, together with the appurtenances of them both, shall finding our [illegible] pers of the law, and seeing our selues neere to the curses due to the breakers of the law, we may [illegible] selues. Yea herein we must not [illegible] strife for whereas many by a diligent vision of the law, haue come to the sense of sinne in themselues, and [illegible] condemnation, yet because they laboured not to see their guiltinesse acquited by the remission of sinne in Christ, they plunged themselues into a [illegible] passed these degrees, and hitherto made these steps to stay'd the wound of conscience, haue come also too short, and missed of the marke: whereas beside the sense of sinnes pardoned by the death of Christ, they felt not also the vertue of his passion crucifying sinne in them, but saw that with the remission of sinne [illegible] not ioyned the mortification of sinne; they feared that there was no forgiuenesse for them, but still languishing with sorrow, they thought themselues to stand charged with their former guiltines. Yea, and which is more, for that such men haue not truly beene instructed, nor surely haue beene grounded in the doctrine of Christs death and resurrection, that is, for that they saw not as well power flowing from his death to slay sin in them, as vertue to pardon sinne in them; for that they felt not as well strength to sanctification streaming from the rising againe of Christ, as they were perswaded of iustification and righteousnesse thereby: they haue lien still bleeding at the heart, in such sort, as the wounds of

Remission of sinne & mortification of sinne goe together.

Sixe points which must be knit together.

of griefe could hardly or neuer be staied and stanched. Wherefore let vs strengthen our weake soules with this sixe-fold corde of consolation, against these bitter assaults. Let vs first labour to know sinne, then to sorow for sin, after to feele our sins in Christ forgiuen, further to looke for power to crucifie the same, then to lay hold on iustification by his resurrection: and lastly, hope for strength to proceede from thence, to further vs in sanctification and holines of life, euen vnto the end. And thus much briefly for the second thing which wee matched in companie with the examination of sinne, euen the trial of faith: both which rightly vsed, shall in some measure saue gard vs from the trouble of an afflicted minde.

1 2 3 4 5 6

The third part of the first deuision.

Now let vs hasten to the third part of our diuision, to shew how Gods children being fallen into this wound of spirit, may be helped out of it: which (God willing) we will also performe, after we haue answered a necessarie obiection, which (in the former part) might seeme to incounter against vs. There is no man but will grant, that Dauid, Iob, and others of the Saints of God, had a sight of their sinnes, a sorow for their sinnes, and a taste of the remission of their sins: how then commeth it to passe, that these men were so troubled in minde? To this I answer, that their trouble so befell thē, either for failing in some of these former things; or else they were rather afflicted for triall of their faith, than for punishing of sinne in them. And therefore be it alwaies prouided, that we thinke not euery conflict of conscience, continually and chiefly to bee for the pursuing of our sinnes: but sometimes and principally, that it commeth for the triall of our faith: and yet secondarily, or lesse principally, for the scourging of sinne, as wee may see in Iob. Whereupon let all men bee admonished, when they see good men thus humbled and throwne downe in minde, to lay their hands on their mouthes from saying; Surely these men are but hypocrites, doubtlesse these men bee great sinners, the Lord hath found out their hypocrisie. For good reason there is, that such silence should be vsed: for that the Lord may as well make triall of their faith, as take punishment on their sins. For if such affliction should alwaies and chiefly be sent for sinne, then it should follow that all others as they exceeded them in

The godly afflicted.

sinne,

sinne, should also exceede them in the punishment of sinne.

But now comming to the saluing of this sore, I shall seeme very strange in my cure: and so much the more bee wondered at, by how much in maner of proceeding I differ from the most sort of men herein. I am not ignorant, that many visiting afflicted consciences, cry still; Oh comfort them, oh speake ioyfull things vnto them. Yea, there be some, & those of the most learned, who in such cases are full of these and such like speeches. Why are you so heauie my brother? why are you so cast downe my sister? Be of good cheere: take it not so grieuously. What is there that you should feare? God is mercifull, Christ is a Sauiour. These bee speeches of loue indeede: but they often doe the poore soules as much good herein, as if they should powre colde water into their bosomes; when as without further searching of their sores, they may as well minister a maladie as a medicine. For as nutritiue and cordiall medicines are not good for euery sicke person, especially when the bodie needeth rather a strong purgation, than a matter restoratiue; and as incarnatiue medicines may for the time allay the paine of the patient, but after the griefe becommeth more grieuous: so the comfortable applying of Gods promises are not so profitable for euery one that is humbled, especially when their soules are rather further to bee cast downe, than as yet to be raised vp: so those sugred consolations may for a while ouer-heale the conscience, & abate some present griefe; but so as afterwards the smart may bee the sorer, and the griefe may grow the greater: hereof insueth this effect, that comfort seemeth to cure for while, but for want of wisedome in the right discerning of the cause, men minister one medicine for another; and so for want of skill, the latter fit grindeth them sorer then the former. Some there be, who without all precept and practise will be their owne Phisitions: and these, so soone as the fit commeth vpon the, thinke it the best to chastise and to chase away their sorow, by drinking at tauernes, by minstrelsie, in merie companie, by purging melancholie in taking Phisicke: all which may seeme to weare away the paine for a while, but yet after it biteth more deeply, when the burning feauer of their spirits shaketh them with a second recourse: and for that before they were not truly searched,

Salue of this sore.

How to proceede in comforting the afflicted.

The vaine shifts of some in afflictions of minde.

searched, purged, sifted and launced, it commeth to passe, that the second relapse is more dangerous then the first impression.

To come to our purpose we must know, that all griefes are either confused or distinct: and sure it is that the minde is appalled either for some cause knowne to vs as certaine; or for some thing vnknowne to vs and vncertaine. To them which are troubled with such blinde griefes, whereof they can see no reason, as often it happeneth to Gods children in secret prouidence, who either neuer knew God, or else had but a generall knowledge of him. I answere, that as I denie not Phisicke to bee ministred, if it in part proceede from a naturall cause: so I require the word especially to shew the principall and originall cause to begin in the soule. And this I doe the rather, because I would haue wisedome both in considering the state of the bodie if neede so require; and in looking chiefly to the soule, which so few thinke of. If a man troubled in conscience come to a Minister, it may be he will look all to the soule and nothing to the bodie: if he come to a Phisitiō, he only considereth of the bodie, and neglecteth the soule. For my part, I would neuer haue the Phisitions counsell seuered, nor the Ministers labour neglected; because the soule and bodie dwelling together, it is conuenient, that as the soule should be cured by the word, by prayer, by fasting, by threatning, or by comforting; so the bodie also should bee brought into some temperature, by Phisicke, by purging, by diet, by restoring, by musick, and by such like meanes; prouiding alwaies that it bee done so in the feare of God, and wisedome of his spirit, as wee thinke not by these ordinarie meanes to smoother or smoke out our troubles; but as purposing to vse them as preparatiues, whereby both our soules and bodies may bee made more capable of the spirituall meanes to follow after.

Note well.

As we require these things to be the matter of our Ministerie in such a perplexitie: so wee would wish the persons ministring to be men learned and of sound iudgement, wise, and of godly experience, meeke and of most louing spirits. For when the troubled patient shall be well perswaded of our knowledge and discretion, and therewithall shall perceiue vs to come in tender and louing affection, I thinke an enterance is made, and all preiudice is taken

Meete comforters.

taken away, so as we may the more freely worke vpon the Conscience; first bringing them to the sight of sinne, as to some cause of their trouble. Herein we must labour to put away all confusion and blindnesse of sorrow, endeauouring by wisedome to bring the parties wounded to some certaine obiect and matter of their trouble; and so draw out of them the confession of some seuerall especiall, and secret sinne; I say seuerall and secret sinne, because I know, how many (through a palpable blindnes or disordered discerning of sinne) talke nothing so much as of sinne; and yet they either cannot discry seuerall sinnes, or they wil not be brought to acknowledge their secret sinnes: whereof the one proceedeth of the ignorance of the Lawe of God, and the other of selfe-loue, which maketh vs loathe euen our trauell of minde, to shame our selues.

Now that the confession of particular sinnes is requisite, it may appeare by the two and thirtieth Psalme, wherin (being a Psalme of instruction, concerning the forgiuenes of sinnes) the Prophet (by his owne experience) teacheth vs, that hee could finde no releise of his sickenes, vntill he had remembred, and made confession of his sinnes. Psalm. 32.

What? shall we thinke that the Prophet of God (taught so wonderfully by the word and by the spirit) did not see his sinnes before? Be it farre from vs. Rather let vs know that hee had not seuerally and particularly ripped vp his sinnes before the Lord, in a seuerall confession of them. Which though the Lord knoweth farre better then we our selues: yet such kind of sacrifice is most acceptable vnto him. Confession of speciall sinnes.

Nowe if in this trouble the persons humbled cannot come to the particular sight of sin in themselues; it is good to vse the helpe of others vnto whom they may offer their hearts to be gaged and searched, and their liues to be examined more deeply, by hearing the seuerall Articles of the lawe layd open before them; whereby they may trie the whole course of their actions. For (as we sayd before) the grossest hypocrites will generally complaine of sinne; and yet deale with them in particular points of the particular precepts, and proue them in the applying of things to be done or not done to their owne consciences; and wee shall see many of

theſe poore ſoules toſſed to and fro, now floting in ioyes, now plunged in ſorowes, not able to diſtinguiſh one ſinne from another.

Now when we ſhall ſee the wound of the ſpirit to ariſe of any certaine and knowne ſin, it is either for ſome ſin already cómitted, wherein we lie; or els for ſome ſin as yet not committed, but whereunto we are tempted. For the former: It pleaſeth God oftentimes to bring old ſins to minde, when we had not thoroughly repented of them before; that ſo (as it were) repreſenting them to vs afreſh, we might fall into a more miſliking of them. And yet herin is not al, to miſlike our ſelues for ſome particulars, although it be good to be occupied about ſome eſpecial ſins: for as it is not ſufficient for the auoiding of hypocriſie, to ſee ſinne generally: ſo it is not enough to eſchue the deceiueablenes of the heart, euer to be poring buſily in one particuler, and to bee forgetfull of our great and generall ſinnes. But let vs learne by the particulars to paſſe to the generals. When any ſuch one ſinne then doth purſue thee, reſt not onely therein, but ſay thus rather to thy ſelfe; Oh Lord, is this one ſinne ſo grieuous? and doth my God puniſh this one ſinne ſo ſorely? How great then ſhould be my puniſhment, if thou ſhouldeſt (O Lord) ſo deale with me for all my other ſinnes. Let vs labour to haue a ſenſe both of generall and of particular ſinnes, leaſt in time our griefe paſſe away without fruite, whileſt that not being diſpleaſed as well with one ſinne, as with another, we either look too ſuperficially to generals, & not to particulars; or elſe too ſuperſtitiouſly obſerue particulars and not the generals.

Not to eye one ſin onely, and to forget the reſt.

Concerning thoſe ſinnes whereunto we are tempted, as when a man is moued to thinke blaſphemouſly of God the father, or to doubt whether there be a Chriſt or no, or to imagine groſſely of the holy Ghoſt, or to denie God, or to doubt of the Trinitie, or to bee moued to murther, adulterie, or ſuch like: in which temptations he feeleth Gods ſpirit to check him for them, ſo as he knoweth not in this caſe what to doe, for that on the one ſide he dares not liſten willingly to theſe fearfull and monſtrous temptations; and on the other ſide, he feareth leaſt in time by lõg ſute, he might fall into them; or at the leaſt for that he ſeeth not how to bee deliuered

liuered from them: I suppose these motions are not so much to be disputed with, as we by them are to bee prouoked to more instant and extraordinary zeale of prayer.

Surely these are dangerous temptations, and therefore are not to bee kept close, which our nature will easily encline vnto: but particularly are to bee confessed of vs. For the diuell will come sometime to thee, to keepe thee still in a generall acknowledging of sin, and vrge thee on this manner; Surely thou must needs doe this sinne, thou seest thou canst haue no ease, vntill thou hast consented, thou art ordained to it: the reason why thou art thus incessantly tempted, is because thou doest not thus take thy pleasure. Goe too, deny God, beleeue not his word: it is but a policie to keepe men in awe; Religion is no such matter as men make it. Thus for feare of yeelding on the one hand, and for shame of disclosing the temptations on the other hand, many men haue pined away, and almost haue beene ouercome by them. If wee should disclose this (say these men) what would people say of vs? They would count vs Atheists, they would thinke vs the wickedest men in the world. Well, for our instruction and consolation herein, let vs learne that these kinds of temptations, are either corrections for some sins past, or punishments for some sin present, or forewarners of some sin to come. Wee shall see many tempted to adulterie, who (no doubt) cannot bee brought to commit it; and yet because in their youth they haue committed it, and not repented of it, it comes to them againe. The like may be obserued in theft, in gluttonie, and in other temptatiõs, which are not so much sent vnto vs, presently to ouercome vs, as to put vs in minde, that sometime heretofore we hauing bin ouercome with them, should now repent for them. Sometime a man shall lie in some sinne, whereof when he will not be admonished, neither by the publike nor priuate meanes, & then some other strange temptation shall fall vpon him, differing from that wherein hee presently lieth, to admonish him of that other sinne. As when a worldling shall be tempted to adulterie, a thing which he hath no desire to doe; yet it is to make him look to his worldlines, whereof he hath so strong and through a liking: whereat if then he will not be awaked, he may suddenly fall into that too, & so by the punishment of God,

Secret motions vnto sin.

in punishing one sin with another, both his sinnes shall be to his great shame layd open, and one sin shall make knowen another. Sometime also it commeth to passe, that one shall be tempted with such a sinne, as neither heretofore, nor presently hee hath giuen any liking or entertainement vnto; and yet the Lorde by it may forewarne him how he may fall into it hereafter, as also to shew that he hath stood all his former life, rather by the grace of God than by the strength of flesh and blood. Wherefore when thou art moued to doubt of God, of Christ, of the word, or of iustification, do not so much stand wondring at these strange tentations, as thinke with thy selfe that it is the mercie of God by them, to cause thee better to discerne of those tentations in others: when thou shalt haue obserued with feare and trembling howe they make their first entrie into a mans heart, howe they gather strength, how they agree with our corrupt nature, in what degrees they come to some growth, how the Spirit of God doth resist them, what be the meanes best to preuaile against them. And thus if thou make thy profite by them, thou shalt so wonderfully search and discrie by seuerall veines, the body, age and *fleight, or strength of these tentatiõs in others, by an holy experience which God hath taught thee in thy selfe, that besides that thou shalt lay forth mens secret corruptions, as if thou werst in their bosomes; thou shalt be able also by the seede of sorrow in thy selfe, to beget an vnspeakeable ioy in others, who in time may bee tempted as thou now art.

Doubts.

*Or strength.

Thinke moreouer and besides, that such is the efficacie of sinne, that they who are now no Papists, Heretiques, Adulterers, or Thieues, may for their secure contemning and foolish passing ouer of these tentations sent vnto them, sodainely, shortly after fall into them; because they would not seeke to make some vse of them, nor confesse before the Lord both their proneneſſe and worthineſſe to fall into them. But if we will humble our selues in such tentations, and learne by them meekely to discerne the corruptions of our hearts, wee shall not onely presently deliuer our selues from perill, but be also further enabled to assist others hereafter, in the like danger.

Note.

But some will oppose against these things which we haue deliuered:

liuered: Doe you thinke it a remedie to caſt downe them that are alreadie humbled? This is rather to be a butcher than a builder of a mans conſcience. To whom I anſwer, that I deſire preachers to be builders, and not butchers; and it is one thing generally to apply, and another particularly to lay the medicine vnto the woūd. It is good to begin with ſearching firſt, and to purge the ſore by the vineger of the Law, and after to ſupple it with the oyle of the Goſpell. Both which muſt be done in wiſedome, vſing them to ſome in greater, to ſome in leſſer meaſure. For as ſome hauing nothing but a decay of nature, and no mortall humour, neede rather reſtoratiue, than purging medicines: ſo ſome rather troubled for ſome ſpirituall wants, than for groſſer ſins, neede not ſo much the ſharpe threatnings of the Law, as the ſweete promiſes of the Goſpell. But if the bodie, through ſome extraordinarie repletion hath gotten ſome great ſurfet, not ſo much to the weakening of nature, as to the threatning of imminent death, and therefore requireth rather ſome ſtrong purgation, than comfortable & cordiall medicines: then the ſoule brought almoſt to deaths doore with ſome extraordinary ſinne, is rather to be bored and pearced with the denouncing of Gods iudgements than otherwiſe. But becauſe wee would deale more plainly and leſſe confuſedly, it is good in our acceſſe to afflicted conſciences, to lay theſe two grounds. Firſt, we muſt perſwade the perſons humbled, that their ſinnes are pardonable, and their ſores curable. And after, that this viſitation is not ſo much a ſigne of Gods wrath and anger, as a ſeale of his mercie and fauour, in that it is not either blind or barren, but plentifull in good effects, and fruitfull in godly iſſues. The former how needfull it is, the experience of ſo many almoſt as haue been throwne downe, is a ſufficient witnes: who haue had this as a ragge tied to their temptations, that neuer any were ſo plagued as they, none euer had the like temptations. The Lord will ſurely make an end of them in ſome ſtrange and vnknowne temptation. Wherein they are not vnlike vnto men fallen into ſome dangerous diſeaſe, who thinking to be without the ſadome of the Phiſitions skill, and not to be within the compaſſe of things recouerable, adde a ſecond and ſorer griefe vnto their former.

Two grounds to be remembered in the cures of ſoules afflicted.

Wherefore as theſe men ſeeme to bee halfe healed, when any

man of knowledge can be brought, who by experience hath cured the like maladie in like degrees in others: so then the sorowfull soules are not a little by hope refreshed and strengthened to look for some ease, when they see none other temptation to haue ouertaken them, then such as hauing fallen into the nature of man, haue found mercie at the hands of God, that he might bee feared. This groundworke framed, it is good (to build vp and repaire the decayed ioy of the minde) partly by the law, to make a preparatiue for these ioyes, if the mind not truly humbled, be not fit to be truly comforted: and partly by the Gospell, if the conscience kindly throwne downe, is become a fit subiect to apply the sweet promises of God in Iesus Christ vnto it. And here againe to answere them that deny the law wholly, or at all to bee vsed, when we would breed comfort in one: I demand whether if it be necessary to maintaine the righteousnes of Christ, it be not also as necessary to preserue the righteousnes of the law? Seeing the righteousnes of the law, of vs not fulfilled, will draw vs vnto the righteousnes of Christ to vs imputed: and sith the righteousnes of Christ to vs imputed, is neuer throughly & truly esteemed, vntill we see the righteousnes of the law of vs to be vnperformed. Again, if our Sauiour Christ did foreshew his Disciples, that the first worke of the holy Ghost at his comming, should bee to conuict the world of sin, to make men know, that without Iesus Christ there is nothing but sin, and then, that he should rebuke the world of righteousnesse, that they might see how Christ died not for his owne sins, but for the sins of others: I see not why it should not be very conuenient, first to lay open the righteousnes of the law, that men may see their sins; and then the righteousnes of Christ, that men may see their sins discharged in him. Besides, where the Lord saith by his Prophet: *At what time soeuer a sinner doth repent of his sins from the bottome of his heart, I will put all his wickednes out of my remembrance*: it may wel be gathered, that there must be a sound sorow for sinne goe before; and then true ioy of sinnes pardoned, may the more freely by vertue of his promise be both hoped for, and looked for afterward. Moreouer, seeing all the promises of God in the Gospell are commended vnto vs vnder the title and tenor of restoring sight to the blind, hearing to the deafe, strength

How to begin with the law, in curing consciences afflicted.

to

to the lame, health to the ſicke, and life to the dead; it is manifeſt, not onely that there is no diſeaſe of the ſoule which Chriſt cannot heale: but alſo that wee muſt firſt finde our ſelues blinde, deafe, dumbe, lame, ſicke and dead, before he will meddle with vs; becauſe they that are whole neede not the Phiſition, and hee came to call ſinners, not the righteous to repentance. Now, to doe this in wiſedome, by neither preſſing the conſcience too ſeuerely, nor releaſing the conſcience more vnaduiſedly, it ſhall bee a ſafe way, to vſe the well tempered ſpeech of the Apoſtle to the ſorcerer: *Repent, that if it be poſſible, thy ſinne may be forgiuen thee.* Where he doth not wholly diſcourage him, becauſe it may be his ſinne may be pardoned; neither yet too boldly incourage him, in that without repentance, he ſheweth it altogether impoſſible to bee pardoned.

And that we be not too prepoſterous in our conſolations, let vs bee warned by the blaſphemous ſpeech of that deteſtable Arian, who of late yeeres was put to death at Norwich. This helliſh heretike, a little before he ſhould be executed, afforded a few whoriſh teares, asking whether hee might bee ſaued in Chriſt or no? When one tolde him, that if hee truly repented, hee ſhould ſurely not periſh: he brake out moſt monſtrouſly into this ſpeech: Nay, is your Chriſt ſo eaſily to be intreated indeede, as you ſay? Then I defie him, and care not for him. Oh how good a thing had it bin not to haue caſt this precious ſtone to this ſwine? Oh how ſafe had it beene to haue dealt more bitterly, and to haue dwelt more vehemently on the conſcience of this caitife?

An Arian executed at Norwich.

Now to attaine ſome diſcretion in curing this wounded ſpirit, we muſt learne wiſely to iudge, both of the perſon afflicted, & of the nature of his affliction. Firſt, we may note whether it be a man or a woman, becauſe we may vrge more fearfully the vſe of the Law to a man, as being the ſtronger veſſell. And as Satan knew the woman to be moſt eaſie and frameable to be wrought vpon, at his firſt temptation: ſo is hee not ignorant that ſhe is the weaker partie to ſuſtaine any temptation now. Then let vs conſider, whether they that are thus humbled haue knowledge or no? Becauſe, if they haue no knowledge, they thinke trouble of minde to bee ſo ſtraunge a thing, as neuer any before

1 Good conſiderations in vrging the law to ſome afflicted.

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had it: if they haue knowledge, then Satan is readie to accuse thē of the ſinne againſt the holy Ghoſt, as though euery ſinne done againſt knowledge, were a ſinne of preſumption. Further, wee are to enquire, how ſtrong or weake they are, that if they bee ſorely ſtricken, we ceaſe to humble them any further: if they be not ſufficiently wounded, then to touch them with ſome deeper ſenſe of ſinne. Alſo we muſt bee circumſpect, to finde out whether by nature they are more fearfull and melancholy or no: as alſo, whether they bee vſuall-ſinners, or haue fallen once of infirmitie; that ſo vpon their diſpoſition and inclination, we may build our ſpeeches the better. To theſe it is good to adde the conſideration of the perſons age, eſtate and abilitie: as if the partie be troubled for worldlines, whether he be not a great houſeholder: if he complaine of vncleannes, whether he bee not a yong man and vnmaried: if he be humbled with couetouſnes, whether he be not old: becauſe diuers countries, callings, ages, conditions & eſtates of men, haue their diuers and peculiar ſinnes, which we muſt rightly diſcerne. Howbeit of what ſex ſoeuer they are men or women, of what complexion ſoeuer they are, of what knowledge to diſcerne ſinne, of what degree of committing ſinne; of what age, authoritie, wealth, eſtate, or condition ſoeuer they are, it is good to marke that there be many, who are more troubled for the vexation and diſquietnes of their minde being diſtempered, then for the vilenes and horriblenes of their ſinne committed; who are wounded more with the feare of ſhame, with the feare of being mad, or with the feare of running out of their wittes, then with the conſcience of ſinne. Which thing if we finde in them, it is our part to trauell with them, that they make a leſſe matter of the outwarde ſhame, and more conſcience of the inward ſinne. Neither muſt we here forget to make a diſtinction betweene our ſpeeches vſed to the humbled, in the very time of their extreme agonie and burning ague of their troubles, and thoſe ſpeeches which wee vſe to them the fit being paſt; becauſe the one and former requireth more conſolation and leſſe exhortation, the other & latter would haue vs more abundant in admoniſhing, and more ſparing in comforting, when we may wiſely admoniſh them to beware of ſinne, which ſo procured their owne woe. In this breathing time,

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it is also expedient to exhort them, that for some season vntill they shall finde greater power of regeneration, they would tye themselues to some holy orders, and godly vowes, whereby they may either bee furthered in mortifying some speciall sin; which for that they could finde no power against it, did most grieue them, or strengthened in some speciall grace, the want whereof did also wound them.

But before we launch deeper into this sea of particular temptations, and begin to sound the daungerous passages of naturall corruption, and originall sinne, the troublesome froth whereof, doth almost ouerwhelme many poore pilgrims, it shall bee good to giue this caution, that both in these and in the former troubles, men would be still againe admonished, patiently to beare with a wounded spirit, albeit it fall out so, that they bee somewhat pettish, seeing the holy Ghost speaketh so fauourably of them, saying: *A wounded spirit who can beare?* And surely our practise in other things, by the law of equitie, may vrge this at our hands. For if men by the light of reason can see it to bee a dutie conuenient, not furiously to controle, but meekly to suffer, and wisely to put vp the vnaduised speeches of a man distempered in braine, by reason of some burning ague, or such like violent and vehemēt sicknes: wee may easily gather euen by the same rule of reason, not so seuerely to censure the impatient speeches of him, who by reason of some parching feuer of the spirit, is disquieted in all parts of his minde, and hath all the veines of his heart (as it were in a spirituall agonie) vexed. Wherfore both vnsauourie for want of godly wisedome, and vncharitable for want of Christian loue, are their murmuring obtrectations which say, what? Is this the godly man? Is this he that is so troubled for his sinnes? Why, see how pettish he is, nothing can please him: no bodie can satisfie him. Consider, O man, if thou canst beare with a fraile bodie, that thou must much more beare with a fraile minde. Consider O man that this his pettishnes doth more wound him to the hart, then any iniurie thou couldest presse him with. And therefore seeing he afflicteth his owne soule for it, thou needest not adde any thing to his affliction, and to exasperate his grieuous smart. Consider that it is a blessed thing mercifully to bethink vs of the estate

of

of the needie, and that to rub a freſh wound, and to ſtraine a bleeding ſore, is nothing els, but with Iobs friends to bring a new torment, where there is no neede of it. If the wiſe father doth rather pitie than rebuke his childe, when by reaſon of ſicknes the appetite is not eaſily pleaſed: euen ſo, if wee purpoſe to doe any good with an afflicted minde, we muſt not bee auſtere in reprehending euery infirmitie, but pitifull in conſidering of it tender frailtie. Neither doe I ſpeake this to nouriſh pettiſhnes in any, but would haue them to labour for patience, and to ſeeke for peace: which though they finde not at the firſt, yet by prayer they muſt waite on the Lord, and ſay: *Lord, becauſe there is mercie that thou maiſt be feared, I will waite vpon thee, as the eye of the ſeruant waiteth vpon the hand of his maſter. I will condemne my ſelfe of folly, and ſay, Oh my ſoule, why art thou ſo heauie? Why art thou ſo caſt downe within me? Still truſt in the Lord, for he is thy health and thy ſaluation.*

FINIS.

THE

THE SECOND TREATISE, BELONGING TO THE COMFORT OF AN AFFLICTED CONSCIENCE.

IN all afflictions Gods children muſt looke vnto the end: they are to deſire to profite by them, and in them to ſeeke the way of perfect comfort and conſolation: which that they may finde, they muſt know that the afflictions of the godly laſt but a while, they ſerue them but for ſalues and medicines, the end of them is alwaies happie. In them they are not onely preſerued, and purified from many ſinnes: but alſo much beautified with the image of Ieſus Chriſt, who is the eldeſt ſonne in the houſe of God. Againe, the croſſe of true Chriſtians is the ſweete and amiable call of God vnto repentance, in that he putteth vs in minde thereby to bethinke vs of our debts: becauſe we are giuen to thinke the day of payment is yet farre off: yea we fall aſleepe vntill our turne be ended, and whileſt God lengtheneth our daies waiting for our repentance, wee neuer thinke of our ſinnes, vntill the houre come wherein we periſh with ſhame. The beſt meeting then with the Lords viſitation, is without delay and in ſinceritie to pray for our ſinnes to be pardoned. For therefore doth the Lord oftentimes ſhackle vs the more with the chaines of his chaſtiſements, becauſe we are more carefull to bee vnburthened of our ſickneſſe, then to bee freed from our ſinne: which wee the rather are loath to confeſſe, becauſe wee would not bee eſpied to bee in the wrath of God. Others there bee that hearing of their ſinnes in the time of their afflictions, will acknowledge indeede their infirmities to bee the mother of ſuch a broode: yet they haue no true remorſe to reſtraine themſelues from ſinne, becauſe they haue but a confuſed conceite thereof: and though their ſhip be neuer ſo much toſſed and turmoyled, yet thinke they not that

In afflictions euer looke to the end.

Some haue but a confuſed conceite of their ſinnes in their afflictions.

that God holdeth the sterne. These men if God beare with them, doe as it were settle in their lees, and are as it were soked in their sinnes. For prosperitie is a drunkennesse, to cast our selues into a dead sleepe, and when the Lord letteth vs alone, wee cease not to sooth vp our selues, bearing our selues in hand, that we are in Gods fauour, and that he loueth vs, because he scourgeth vs not. And thus retchles we are whilest we measure Gods loue according to our sense and humour. Wherein we bewray our ignorance of the exercise of the crosse, in that affliction is the mother of humilitie, humilitie breedeth repentance, and repentance obtaineth mercie. Some also there are who vsually whilest the fearfull iudgemẽt of God is before their eyes, either in themselues or in others, haue a few glancing motions, and starting cogitations of their sinnes and of Christ his passion: yet at all other times their mindes are so clasped vp from thinking of temptations, and their hearts so locked vp from foreseeing or forethinking of iudgements, that they feele no godly sorow. They mocke the mourning daies of the elect, as of them that be of a melancholy nature; they make a sport of sinne, as little remembring the sting which will either pricke them to the heart blood most fearfully in the houre of death, or meete them with griping agonies in the day of their visitation more speedily. But happily they thinke they haue giuen good testimonie and word of their repentance & remembrance of God, when they giue one deepe sigh and away, and passe ouer Gods heauie indignation as ouer burning coales. So that whilest the Lord in prosperitie affoordeth large peniworths of his loue vnto them, they dally with his Maiestie, and make a sport of his mercie. All which imperfections may be better corrected, if in our deepest rest with a reuerent & humble feare of Gods iudgements, we did wait for the day of our trial, & prepare our selues to the Lords visitations, as they who by the writing of their own conscience, do acknowledge themselues by iust title to bee fosterers thereof: for the feeling of Gods mercie must come from the sight of our miserie by sinne; which being pardoned, wee shall soone haue our infirmities healed. Wherefore let vs first learne to cleanse our soules from sinne, and then to sustaine the sores of our bodie. Surely it is, that if we haue suffered our hearts to be harlowed

Mockers and scorners of the afflicted.

with

with the rule of Gods iudgements (as occasion from the Lord hath bene giuen) that wee are become soft and well exercised in the feare of God: we shall come to the feeling of our sinnes, the sense whereof, if it bring as it were a sickenes to the body, and a corsey to the soule, it is an vndoubted earnest of our regeneration, and happy are wee if we finde our selues so diseased and troubled with our sinnes. True it is, that we can hardly (being in the skirmish and agonie) make any difference betweene the motions to any euill, and the consent vnto the same: for oftentimes euill motions doe so possesse the soules of Gods children, sucking downe so strongly in them, that though they weepe, pray, and meditate (which bee the last meanes and remedies to ease and cure them) though they feele them with irksomenes and loathsomenes, as we feele sickenes in our bodies: yet those motions will be continually in them without diminishing, the delight onely excepted. Wherefore for our comfort herein, we are not to martyr our selues with disquietnes of minde, because we are so pestered and thronged with wicked motions and assaults, but rather let vs quiet our selues, and not suffer our selues to be hindered with sicknes either of body or mind: by meanes whereof we should become more vnprofitable to our selues, and the whole Church of God. For the godly shall not be so freed from sinne, but that they shall bee assaulted with euill motions, suspitions, delusions, vaine fantasies and imaginations; the body of sinne shal neuer be from vs so long as wee liue. For the scum thereof is almost continually boyling and walloppingin vs, soming out such filthy froth and stinking sauor into our mindes, that it is not onely detestable to the minde regenerate and renewed by the spirit of God, but also it would make abashed the very naturall man, to looke into so loathsome a stie of sinne, and sinke hole of iniquitie. Yea it maketh vs often to quaile, and if it were possible, it would corrupt the very part regenerate. For mighty is the power, and raging is the strength of sinne: Neither for all this must we cease to sorrow for our sinnes, nor dispaire on the other side, although our sorrow bee but small. For if we be sorrow full for the hardnes of our hearts, if we can be grieued for that we are no more grieued for our sinnes, if we can but sigh and grone because we feele our iniquities; it is so much a grea-

The feeling of our sinnes, an earnest of our regeneration.

Note.

The froth of sinne in the regenerate.

a greater comfort vnto vs, as it is a greater testimonie that our hearts are not altogether hardened: so that if wee feele sorrowe indeede, although we weepe not, yet we may gather comfort, considering that this sorrow is for sinne with a loue and hunger after righteousnes: yea if our assaults be distrust, pride, arrogancie, ambition, enuie, concupiscence, as whote as the fire in the furnace all our dayes, and though Sathan laieth out oyle in great measure and out of measure, that it is the wonderfull mercy of the Lord that we stand; and though our prayers bee dull and full of wearisomenes, if the striuing and straining of our selues to goodnesse be so hard, that we know not whether we striue for feare of punishment or for loue of so good a Father: yet if we feele this in our selues, that we would faine loue the Lord, and be better, and being wearied and tyred with our sinnes, long gladly to enioy the peace of righteousnes, and desire to please God in a simple obedience of faith; then let vs comfort our selues; there is no time too late to repent in. For he cõmeth quickly to Christ (although in the houre of death) that commeth willingly, and in a desire of a better life: howsoeuer sin and Sathan at that time would especially perswade him. For as the humming Bee hauing lost her sting in an other, doth stil notwithstanding make a feareful and grieuous noise by her often buzzing about vs; but is nothing able to hurt vs: so sin and death, hauing lost their stings in Christ Iesus, do not cease at all, euen in the height of the parching heat of our consciences, to make a murmuring: and with furious stormes of temptations to terrifie vs & our consciẽces, albeit they can neuer sting vs. Wherfore if Sathan charge our consciences with sin (if we can feele the things a little before mentioned, in our consciences) let vs bid him not tell vs what we haue bene, but what we would be. *For such we are by imputation as we be in affection, and he is now no sinner, who for the loue he beareth to righteousnes, would be no sinner. Such as we be in desire and purpose, such we bee in reckoning and account with God, who giueth that true desire and holy purpose to none but to his children whom he iustifieth.* Neither vndoubtedly can the giltines of sinne breake the peace of our conscience, seeing it is the work of another who hath commended vs as righteous before God, & saued vs. It must indeed be confessed, that

To feele that we would faine loue the Lord.

Sinne and Sathan haue lost their sting in Christ.

that our owne workes will doe nothing in the matter of iustification, which from Christ, and in Christ is freely giuen vnto vs: it must bee granted that in our selues wee are weaker then that we can resist the least sin, so farre off is it, that we can encounter with the law, sin, death, hell and Satan: and yet in Christ we are more then conquerors ouer them all. When the law accuseth thee because thou hast not obserued it, send it to Christ and say, there is a man that hath fulfilled the law: to him I cleaue, he hath fulfilled it for me, and hath giuen the fulfilling of it vnto me; I haue nothing to doe with thee, I haue another law which striketh thee downe, euen the law of libertie, which through Christ hath set me free. For my conscience which henceforth serueth the law of grace, is a glorious prince to triumph ouer thee. If sinne come and would haue thee by the throte, send it to Christ, and say, as much as thou maist doe against him, so much right thou shalt haue against me. For I am in him, and he in me: wherefore (O sinne) I am righteous through my Christ, which is become sinne, to free me which haue been a condemned sinner. If death creepe vpon thee and attempt to deuoure thee, say vnto it, Christ hath ouercome thee, & opened to me the gates of euerlasting life: thou wouldest haue killed him with the sting of sin, but the same being of no force, thy purpose (O death) hath failed, and he being my life, is become thy death. If Satan summō thee to answer for thy debts, send him also to Christ and say, that the wife is not suable, but the husband: enter thine action against Christ mine husband, and he will make thee a sufficient answere: who then shall condemne vs? or what iudge shall daunt vs? sith God is our iudge and acquited vs? and Christ was condemned, and iustifieth vs? he is our iudge that willeth not the death of a sinner; he is our man of law who to excuse vs, suffered himselfe to bee accused for vs. O gluttonous hell where is thy defence? O cruell sin, where is thy tyrannous power? O rauening death where is thy bloody sting? O roring lion, why doest thou fret and fome? Christ my law fighteth against thee O law, and is my libertie. Sin against thee O sin, and is my righteousnes: Christ against thee O diuell, and is my Sauiour: Death against thee O death, and is my life. Thou didst desire to paue my way to the burning lake of the dāned: but cōtrary to thy will, thou art cōstrained

How to answer Sathan, and sinne in temptations.

to

to lift vp the ladder whereby I must ascend into the new Ierusalem. Wherefore if we shall find our selues forsaken of God, so as we perceiue nothing but matter of dispaire, let vs still hold our owne, and in the certaintie of our faith stay our selues, sith Christ is giuen vs of God that he might extinguish sinne, triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell, for our onely comfort and consolation. But peraduenture some will say, my faith is weake and cold, and my conscience is as a flaming lampe and burning fornace: I feare the Lord will still pursue me with his wrathfull indignation: Thou doest well to feare, but feare and sinne not.

Good feare.

For feare which subdueth the securitie of the flesh is in all, most requisite, in that the weaker we are in our selues, the stronger we are in God. But that feare is dangerous, which hindereth the certaintie of faith, in that it incourageth our enemie more fiercely to set vpon vs; when we (cõming into the campe) will cast away our armour especially which shoulde defend vs. Comfort thy selfe, the Lord will not quench the smoking flaxe, nor breake the brused reede, he looketh not on the quantity but on the quality of our faith. For as a good mother doth not reiect her childe because through some infirmity it is weake, feeble, and not able to goe alone, but rather doth pittie and supporte it least peraduenture it should fall, and recompenseth that with more motherly affection, which in her child is wanting by occasion: in like maner the Lord God our most gracious father doth not cast vs off, because through our imperfections we are vnable or afraid to draw neerer to the throne of grace; but rather pittieth vs, and seeing vs a farre off desirous to come vnto him, meeteth vs by the way, and by grace and strength of his owne hand, directeth our steppes vnto his kingdome. And as hee which freely purposeth to giue a wedge of gold, wil not withdraw his gift because the hand of him that should receiue it, is weake, troubled with the gout, palsey, or leprosie, so that by any meanes, though in great weakenes, he be able to hold it: euen so the Lord purposing in free mercie to bestow on vs an immortall weight of glory, will not depriue vs of it, though many filthy blemishes haue polluted and weakened our faith, so that in any small measure we be able to take holde of

God as a father pitieth vs.

his

his promises; neither are we to looke for the perfection of faith, because we neuer beleeue as we ought; but rather on that which the Gospel offereth & giueth, and on Gods mercie and peace in Christ: in whose lap if we can lay our heads with Saint *Iohn*, then we are in felicitie, securitie, and perfect quietnes. Contrariwise there be some, who (notwithstanding that a tormented conscience is a stinging Serpent, that it were much better that all the creatures rose vp against vs, euery one bringing their bane; then once to come before the dreadfull face of God) are so blockish that they are wholly resolued into hardnes. If they be pricked with sicknes, they crie alas; if they be pinched with pouertie, they can complaine: but as for the torment of mind they cannot skil of it: And euen to talke of a bruised, contrite & broken heart, is a strange language. For proofe whereof our consciences are rocked asleepe, so that not one amongst a thousand knoweth what it is to bee pressed and harrowed with the rake of Gods iudgements. But blessed are they that to their owne saluation feele this in their bodies, whilest sinne may be both punished and purged. For though God spare vs for a time, yet we know what hee keepeth for our end. Wherefore it is the best for vs to run to the Lord in this life with a troubled mind, least we tarrie till the Lord haue locked vs vp with the heauy fetters of desperation, when he shall sommon vs to the barre of his iudgment, in the sight of his Angels, and impanelling the great inquest of his Saints against vs, shal denounce our feareful and final sentence of eternall condemnation, for we see many that haue bene careless and haue made good cheare all their life long, yea, and when men haue laboured to make them feele the iudgments of God, they haue turned all to mockery, but whose iolity the Lorde hath so abated when they drawe towards death, that in stead of resting and sporting (whereunto they had bene giuen) they haue felt the terror of death, hell, and damnation, and lapping vp their ioyes in finall desperation, haue forced out cursings against their filthy pleasures. Wherefore if we in the tempest of our temptations will saile a right course, neither shrinking nor slipping into the gulfe of desperation, neither battering our barke against the rocke of presumption; let vs in a contrite spirite crie vnto the Lord: *Haue mercy vpon mee, heale my*

Some vtterly ignorant of the afflictions of minde.

The state of the wicked which sorrow not for sinne in time.

soule, for I haue sinned against thee, forgiue all mine iniquities, and heale all mine infirmities. Thou healest those that are broken in heart and bindest vp their soares: why art thou cast downe my soule, and why art thou disquieted within me, waite on GOD, for I will yet giue him thankes, he is my present helpe, and my God. Yet my soule keepe thou silence before God, of him commeth my saluation, he is my strength, therefore I shall not much bee moued. His mightines is enough to giue me courage, yea and shall be euen when I am forlorne, I knowe that the diminishing of my body, goods, friends, or any other thing is a calling of me to that which neuer shall diminish nor decay, I beleeue that my Lord and my God allureth mee daily thither; that I might not doubt that when my body is layd in the graue, and there consumed as it were to nothing, yet notwithstanding my soule resting in the bosome of the Lord, shall returne vnto mee and shall rise to glory: euen as it (resting in this life, in the mercies of Christ) did rise to grace: verely I see, and that with ioy, that my flesh must go to decay: for look what freshnes soeuer was in it, it diminished day by day. And I neede not goe far to seeke for death, for I feele not so small an infirmitie in my body, but the same is vnto me a messenger of dissolution. Yet for all this I shall see my God, and when I am couered in the belly of the graue with mouldes, I am assured, that he will reach me his hand to lift mee vp againe to the beauty of his inheritance: so that this small cottage and shed of leaues, being brought to the graue, shall be caried into an incorruptible tabernacle. Thus communing with our own hearts, and being still in the peace of a good conscience, concerning our outward sufferings, we shall finde that the Lord by his fatherly and louing chastisemēts, intendeth nothing more then to proue our obedience, as good reason it is that he should, and to confirme our faith, as also is most necessary. Howbeit still as I sayd, he vseth a fatherly correction, that is, in mercy, measure, and iudgement. For as hee striketh vs downe in anger for our sinnes with the one hande, so he raiseth vs vp againe in loue for our saluation with the other hand. For albeit his corrections bee wearisome wounds to flesh and blood, yet are they soueraigne medicines to the soule and conscience, especially when the Lord

How to speake to our owne hearts in afflictions.

Lord giueth vs that priuiledge of his children, that by his holy spirit he doth ouermaster vs, least that finally we should be his iudge, and be not ours. And for this cause the Lord is often times prouoked to put on (as it were) a contrary face, and to locke vs vp in a prison of aduersitie, to restraine vs from the libertie of our sins, which Sathan faine would make vs violently to rush into. And surely though the wisedome of the flesh perswadeth vs that nothing is better then to be spared, and not to bee espied when the Lord calleth vs to reckoning; yet the spirit shewing our desperate estate, without the syue of affliction, and boulter of aduersitie, teacheth vs that we cannot of all the blessings of God sufficiently esteeme this, being the mother of humilitie, and nource of true repentance. Againe, the Lord often by inward temptations & outward crosses, draweth vs from the stake of securitie & vntowardnes to good workes; least in time we should loose the experience of our knowledge and faith in Christ, and seeke some easier kind of life for flesh and blood. Neither can we truely repent, vntil by some crosse we know this world to be a place of sorrow, and not of mirth & delight. For so long as we make our prosperity a bulwarke to beate downe all harmes, we are to looke for aduersitie to beate downe the high saile of our proud hearts, wherby we gad after our owne lustes, and leaue the anchor of peace, which is our trust in God. Let vs learne then, when the world beginneth to fauour vs, and wee haue as it were an hundreth thousand souldiers, to beare vs vp, not to be secure; for there is nothing more easie for a man, then for to make himself beleeue that he shal alwaies continue in happy estate, and thinke he shall die in the nest. But wee must be as birds on a bough, to remoue at Gods pleasure, & that without resistance when the Lord shall visite vs. And because we are giuen too much to thinke that we haue the things in our own right, which we hold of the free goodnes of God: we are taught in affliction how hainous vnthankfulnes it were to bind the Lord continually to entertaine vs in this life at so full charge and cost, without respect of his free & vndeserued gifts: or to hold plea against, and sue him as it were by an obligation, at whose handes we ought to begge dayly; and at whose gate wee receiue all our maintenance: or to make a rent charge of all that which hee

How greatly to account of our afflictions.

Prosperitie how dangerous to some.

Securitie.

gueth of his free liberalitie. Thus in the end wee chalenge Gods gifts as our owne, and make account to haue their companie to the graue, whereby wee prouoke the Lord often to proue to our faces, that all that we haue is but lent and borowed. Let vs then haue such an eye to euery blow, that whensoeuer the Lord shall lay any crosse vpon vs, we be readie to receiue it, and to yeeld vp our bonds vnto him, the condition whereof is, that we be readie to remoue whensoeuer hee pleaseth, knowing that Gods prouidence forceth vs alwaies to the best, and as most may make for the hastening of our soules to our euerlasting inheritance. Let vs learne not to recken without our host, and that we hold our prosperitie of the Lord not in fee simple, but as tenants at will, that is, from day to day, resigning to God the soueraigntie of reuoking vs when it pleaseth him. Thus it becommeth the Lord to change our estate, that wee become not snarled in the gifts of prosperitie, and become so fooliſh as not to keepe on our way to the heauenly life. Our naturall inclination is to forget that we are on earth as pilgrimes; to leape vp into the clowdes, and to promise vnto our selues the whole course of our liues to bee in prosperitie: and so long as God letteth vs alone at our ease, wee take our selues (as it were) to be pettie Gods. But when we see our selues shut vp, and know not what will be the end of our miserie, finding our selues to bee intertained in this life but as iourney men, waged for the present day, but not knowing what will become of vs the day following: wee desire to take our rest in the bosome of Gods prouidence, and so much we strike our sailes the lower, when the Lord proclameth warre with our secure prosperitie: which perswadeth vs that we shall liue for euer, and driueth vs from bethinking vs of our miseries and frailties. Wherefore let vs cut out our prosperitie by the patterne of humilitie, and in our best estate, put our selues in readines to suffer aduersitie, and when wee are well, to looke for worse, and keepe a good watch when God handleth vs most gently, that in abounding wee may foresee our wants, in health our sicknes, and in prosperitie our calamitie: for concerning things of this life the faithfull are to stand in a doubt, that that which they hold with one hand, may be taken away with the other. We must not thinke that we shall euer enioy our libertie,

Patience vnder the crosse.

In prosperitie to remember aduersitie.

and

and that we shall see no crosse: but wee must lay open our selues to receiue stripes from the Lord, knowing that our least cryes will stay his greatest scourges. Let vs looke to bee assaulted, but not vnmeasurably, because God will assist vs. Let vs looke to fall, but on our knees, because Gods hand doth hold vs vp. Let vs looke to be humbled, but in mercie, because the Lord sustaineth vs, and as we are assured where mercie hemmeth vs about on euery side, it is our part continually to confesse before the Lord, that we euer giue new occasions that hee should follow vs with new punishments, and that our sinnes doe often shake off the wings of Gods mercie, vnder the which we haue been long comforted. For Gods children acknowledge themselues without ceasing, that GOD hath rods in a readines (though they see no present euill) to beate them from their sinnes: and bend all their care, how they may rather suffer aduersitie to Gods glorie, then to sleepe securely in prosperitie vnto their owne pleasure. Now when the Lord doth, as it were hold vs on the racke for these causes before named, we must pray vnto him, that (howsoeuer he keepeth vs in the presse) wee may haue a breathing while to consider our daies spent in pleasure, and to examine our vnthankfulnes, which shutteth vp the doore of Gods mercie from vs. And because our afflictions are the sorer when they come the neerer to the soule, we may with our selues conclude to hold on the way of our thorough-faire: and though we see nothing but thornes of temptations, and briers of euill affections, so as wee must bee faine to leape ouer hedges, rockes and ditches; yet must wee not cease to continue in Gods seruice. For if that were not, what triall and examination of our faith should there be, were we as in a faire medow that we might runne on a long by the water side in a shade, and that there might be nothing but pleasure & ioy all our life time: who could vaunt that he had serued God with good affection? But when God doth send vs things cleane contrary to our desires, that wee must bee faine one while to enter into a quagmire, and another while to march vpon rugged rockes and stones; then wee shall haue the vse of a well exercised minde in prayer, in repentance, and in contempt of this life. And why doth the Lord sometime suffer vs to

The crosse sent to exercise our faith.

pine away, and to languish in continuance of griefe, seeing that he could cleane rid vs at the first, doubtlesse to this end, that wee might confesse his mercy more freely, and bite of his iustice more sharply. Let vs now learne to hold all the passions of impatiencie in bondage, both by comparing our euils with the wonderful mercies of God, and our small sufferings with the intollerable conflicts of our forefathers. For there is no greater cause of our dispairing vnder the crosse, then when Satan perswadeth vs, that neuer any were handled so roughly: or else would beare vs in hand, that although God afflicted the faithfull that haue been before vs, yet they were not so weake as wee. But let vs remember that God hath so pinched his seruants, euen them whom hee loued, and whose welfare was deare and precious in his sight, and hath often brought them to such extremities, as they were not able to looke vp any more, nor wist how to speake nor how to hold their peace. Wherefore least our infirmities should ouermaster vs, and when temptations are fierce vpon vs, wee know not where to become: let vs call to mind the Saints of God, who were constrained with sighes and groanes to stoope vnder the hand of God; whose martyrs and tormented children ought to be our looking glasses, to the end that by them wee may learne, that according as God dealeth forth the gifts of the spirit, thereafter doth he send greater afflictions, both to make them the more esteemed, and also to cause a more plentifull fruite of their faith.

Abraham. How did God deale with Abraham, not a common man, but rather an Angell, the tenth part of whose sufferings would make a

Dauid. stout heart to quaile? How was Dauid the seruant of God, exercised in Gods schoole, who felt all Gods darts, and had all his arrowes shot at him? Thus it is requisite that Gods graces should not be idle in his children, but set on worke by afflictions, whereby they may bee knowne in due time and place. How did God

Ezechias. play the Lion with Ezechias, who (as with pawes and teeth) bruised and crushed his bones; not that wee may accuse God of cruelrie, but that we may see with what anguish the Lord doth sometimes exercise his holy seruants, and with what patience he doth arme them: who notwithstanding his vehement trials, doe stay

them.

themselues vpon God, accusing themselues saying: *I will beare the wrath of the Lord, because I haue sinned against him*; and excusing the Lord with all humblenes with Dauid, Psal. 119. *I know O Lord that thy iudgements are right, and that thou hast afflicted me iustly, &c.* It is much auaileable to mortification and Christian patience also, to occupie our hearts in the house of mourning, euen in our greatest banqueting, and to betake our selues vnto some serious meditation of aduersitie, when present pleasures would most deuorce vs from the remembrance thereof. So though we haue much in possession, we shall haue little in affection: and when God doth most aduance vs, we shall feare our wants of humilitie: and then especially be vnmasking our infirmities, when the Lord for our triall enricheth vs most with his benefits. For if the Lord God by multiplying his mercies increaseth our account; we are often to suspect, to call to iudgement, and to straigne our selues for the vsing of Gods creatures; who often giueth that in iudgement, which he might deny vs in mercie: and often withholdeth from some things in his loue, which he might giue vnto vs in his anger.

FINIS.

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THE MARKES OF A RIGHTEOVS MAN.

Rom.8.

THe righteous man hath three priuiledges. 1 First, that he shall neuer perish, though he be oftentimes afflicted: yea if there bee a number of them, the Lord will spare the habitation of their place for their sake. 2 Secondly, if the Lord be minded to bring destruction vpon a land or countrie: he will first deliuer the righteous either by death, or by conueying them to some other place: as here hee doth Lot, and as the children of Israel, 3 when Pharaoh was ouerthrowne. Thirdly, the Lord will not so much punish for the wicked, as fauour for the godly sake, and if they fall into the same temporall punishments: euen thereby shal the righteous be brought neerer to heauen, but the godlesse shall be throwne downe to hell, euen as with the same flaile is beaten chaffe to be burnt, and pure corne to be preserued.

Who be righteous, and who be not.

1 Some thinke that there bee none righteous: which commeth to passe either through ignorance, or because they see the sinnes and loose righteousnes of others: but then the Scriptures should be false which calleth some righteous. Then Christ should haue dyed in vaine, and there should be no saluation, because none are saued but the righteous.

2 Some thinke that righteousnes is an inherent qualitie, and that through workes we may be righteous and come to perfection, as the Pelagians, Puritanes, Papists, and Familie of loue. But the testimonies of Scriptures which affirme that all our righteousnes is as a stained cloath, and that wee are not able to answere one of a thousand, &c. and also the sinnes of those who in the word are

counted

counted righteous, doe proue the contrarie: for Abraham sinned after he had bin pronounced righteous, in distrusting Gods prouidence, in going in vnto his maide, in lying himselfe, and causing his wife to sinne: so Lot in departing from Abraham, to whom the couenant was made, and without a iust cause, in being loth to depart from Sodome, in lying with his daughters: so Dauid, Iob, Zacharie, Noe, Peter, and the Publican sinned, who were all iustified by faith, as Abraham was, who beleeued in him. 2. Pet. 2. Heb. 11. Luke. 18. Rom. 4.

Some as a meane betweene these, doe magnifie the righteousnes which is by faith without works, but in the meane while liue vngodly: but these haue imagined a kinde of righteousnes common to the dissolute protestants, which shall better be discouered when it is set downe what a righteous man is. 3

True righteousnes is by imputation: for the obtaining whereof, wee must first feele and acknowledge our selues voyd of all righteousnes, and full of all vnrighteousnes, by reason of our sins. And this caused Paul to count all his former righteousnesse as dung.

Secondly, that wee feeling the weight of our sinnes, desire to leaue them, and be freed from the punishment due vnto them. Psalm. 32. Matth. 11. 28. Philip. 3.

Thirdly, that by faith wee flie vnto Christ, seeking to haue his righteousnes imputed vnto vs, and our sinnes not imputed, but cleane forgiuen vs. So was the Publican, and Abraham: so is Christ sent a mediatour vnto vs, when wee are wounded, by the sword of the word. Now although being thus iustified in Christ, there doe yet sinne remaine in vs: for all that it must not raigne in our mortall bodies: but wee must doe the worke of our father Abraham, walking in vprightnes of heart before the Lorde, as it was required of Abraham: in which sense Dauid saith, *In whose spirit there is no guile:* as if he should say, his sinnes did still remaine, if he walked not vprightly. This vprightnes of heart may be tried by foure speciall notes: first, that we loue al good things as well as one, and hate all sinnes as well as one, and that both in our selues and in others: so that although wee cannot performe all, yet we *will haue respect vnto all the commandements*, Psalme 119. 6. Whereof S. Iames giueth a reason when he saith, that *he that commanded the one, commanded the other:* whereby he discouereth Luk. 28. Rom. 4. Phil. 3. 3. Heb. 4. Gen. 17. Psalm. 32. and 119. and 4. Iam. 2.

To haue religion in respect of persons.

couereth the hypocrisie of those which had religion in respect of persons, and such is the religion of Papists, and of the Familie of loue.

Such was the religion of Herod, and of the young man that would follow Christ: but when the one was reproued of his whoredome, and the other bidden sell all that he had, they would be Disciples no longer, although before they would doe many things gladly, and be great professors.

False hearted protestants.

Such is the state of many protestants, who will condemne whoredome and yet be couetous, yea they will doe great things, but will not bee brought to glorifie God in their callings: which sheweth their religion to bee vaine, and their hearts full of hypocrisie. And yet this rule may haue exceptions: for we doe neither know all good nor all euill at the first, much lesse loue the one and hate the other, as we ought: yea we see many sinnes which as yet we cannot come out of as we should. Againe, there may bee sinnes of frailtie, although not of presumption: but yet if we bee not grieued for these, and displeased with our selues, when by one we are ouertaken, and hate sinne, and loue goodnesse, when the Lord doth reueile it vnto vs we keepe an euill conscience, and our corruption shall be discouered: for in that measure wee like of sinne, in that measure is hypocrisie in vs: and if the oftner wee sin the more we be grieued, it is a signe of vprightnes, and then is hope to recouer the fall, for this worketh a care and strife to come out of sinne, and at the last a recouerie: but in the hypocrite contrarie.

Second note of a righteous man.

The second note is, that we haue a single care to please and glorifie God in all our doings, and to approue our selues vnto him without hope of reward, though trouble doe come vpon vs for it, and that onely because wee would please God and glorifie his name, and for the same cause eschue euill.

The want of this, caused Christ to reproue the Scribes and Phariſees, for fasting and prayer, because they did it to bee seene of men. The want hereof condemneth the Papists and Familie of loue in all their workes, because they doe them, that thereby they may be righteous. When iustification was giuen to workes, then men would build Churches, Abbies, &c. and these things were greatly

greatly praised of men: but now when good workes are commanded not to merit by, but for Gods glorie, as to bee signes and seales of righteousnes, few are brought to doe them, which is a signe that there are but a few righteous men vpon earth.

This rule also hath his exceptions, for we shall see much rebellion in our flesh, and hypocrisie withall: but wee must note what is our chiefest drift, and what beareth the chiefest sway within vs, and of that shall we be named, as is the vse in other things, as to be of this or that complexion, because that or this is the principall, and it is called leauened bread, though water be mixt with it: so that if our consciences doe witnesse with vs that our chiefe care is to please God, then is our heart vpright with God, though hypocrisie bee ioyned with it. For it is one thing to doe a thing for hypocrisie, and another thing mixt with hypocrisie: one thing for vaine glorie, and another thing mixt with vaine glorie. If wee could see nothing by our selues, yet herein must wee not iustifie our selues: and when wee see infirmities ioyned with our speciall care, wee must haue a care to leaue them, and striue thereunto, so that wee yeeld not our selues to them, but rather they leade vs away captiues, and whensoeuer wee see them to behold Satan in them, and therefore hate them, and though they buffet vs, yet still pray, and arme our selues against them as Paul did. Note. Rom.7. 2.Cor.12.7.

The third note is, that we neuer content our selues in our selues, nor in the things that we haue done, but still goe forward to leaue sinne, and draw neerer to God. And this may bee seene in Abraham, and is set downe in the Prouerbes. And Paul saith, *As many as are perfect are thus minded.* Here then are disclosed those that either stay in the beginnings, or else slide backe when they are gone somewhat forward. For if we haue tasted once of the good grace of God, and then turne backe from it, it is impossible to bee renued by repentance, whereof there are two causes: first, because they are alwaies learning and neuer the better, Esai.28. where the Prophet rebuketh, saying: *Line vpon line, and precept vpon precept.* Secondly, because that if they attaine to knowledge: yet doe they not build themselues thereupon to keepe a good conscience: and thus experience teacheth in those that become heretikes. This is so fearfull to the godly, that they had ra- Pro.4.18. Phil.3.15. Heb.6. Esaiah.28.

ther

ther fall into all the miseries of Iob, than into this apostacie. We must then go on still, giuing God praise that we haue done something, & yet not so much to be puffed vp thereby, as sorowful that we haue not done so much as we ought, so that we look vpō our sins to hūble vs, and vpon that good which ỹ Lord hath wrought in vs to be thankfull. But yet sometimes the children of God see they goe not forwarde, but as it were linger, yea they sometimes fall into grosse sinnes: for the first, if wee striue not against it, mislike not our selues for it, nor mourne because it is so with vs, wee are in daunger that the Lord will barre vs out. And if he punish those that goe not forward thus, what shall bee to those that fall backe? But if wee mislike our selues for our sinnes, and mourne striuing against them, we may take sound comfort therein. And for the second, the Lord turneth the falles of his children to their faster going forward and growing vp: for so they see their corruption more, wherewith being humbled, (though it bee a very fearfull thing for Christians to fall into any grosse sinne) they flye faster vnto Christ. And againe, their fall maketh them more warie, and also to runne forward the faster, as they that runne in a race, or trauell in a iourney, being letted either by fall or by companie, doe afterward make more speed least that they should not obtaine their purpose. Dauid after his fall, brought to see his originall corruption, and craued more earnestly for the spirit to bee renued in him. The children of God then fall, but the Lord reuealeth it and they rise againe: but the hypocrites and wicked continue still, and goe from euill to worse, because saluation is giuen to none but to those that loue it.

Reuel.3.
Isaia.28.
Heb.3.14.
Phil.3.

Gods children sometimes linger, rather then goe forward.

Psalm.51.

Psal 119.8.6.10
Psal. 15. & 16.

The fourth note is, that we loue righteous men, and righteous things, as well in others as in our selues. Righteous men, that is, either such as are afore vs, our equals, or inferiours. We must loue them that are afore vs, that we may follow them, and be like vnto them, & not to please our selues in our selues, and therefore must we bee desirous to keepe their companie, whether they bee preachers or professors: for those that loue learning, will delight in the companie of those that are learned: and if we loue good men because they are so, it is a good signe wee doe much more loue God who is goodnes it selfe: as if the father loue the schoolemaster for

How to loue superiors, equals, inferiours.

the

the sonnes sake, it is a signe he loueth his sonne much more. And if this be so, it will restraine vs that we neither enuy, nor yet despise the gifts wee see in others: but rather giue God the glorie for the, and seeke to profit by them: contrarie to all this is the vnrighteous and vaine glorious man.

That we might the rather doe this, Christ hath promised a reward, *He that receiueth a Prophet, &c.* Yea wee see that worldlie men haue beene blessed for the godlies sake, as Laban for Iacob, Putiphar for Ioseph, & Nabuchadnezzar for Daniels sake: much more are the godly blessed, as Abraham and Lot receiued Angels in shape of men, had the plague reuealed to them and escaped. So Ebed Melech and Baruch had their life for a prayr, because of Ieremiah the Prophet: so did the Shunamitish woman receiue singular blessings for entertaining Eliah. Contrariwise, the man that heareth not instruction, nor loueth righteous men, but contemneth his betters, is high in his own eyes, he hath no righteousnes in him. This hath also a punishment, as hath been seene vpon the Iewes, who killed the Prophets, but their children haue builded their sepulchers: so wee can thinke well of many when they are gone, but when they are present with vs, and we might receiue some profit by them, we cannot digest them. But we must thinke better of others then of our selues, yet approuing our selues both to God and to others also, as Paul doth. Matth. 10. 2. Cor. 5.

We must loue our equals, both to confirme them, & by them to be confirmed our selues. The true sensible feeling of our owne wants will moue vs to this dutie, that wee may haue the like of them. Rom. 15. 14. Iude 20.

We must loue our inferiours, to instruct them, and draw them forward. And because our callings will not suffer vs to doe this to all, we must first begin with them that are neerest vs, as fathers, their wiues and children, masters, their seruants, princes, their subiects. Thus did Abraham teach his familie, otherwise hee could not haue looked for the performance of the couenant, whereof one end was this, that he should teach his familie. This belongeth to vs and all Christians, who being righteous haue the couenant made to them and their seede: and therefore must they be taught and instructed, that they may keepe Gods ordinances and Gen. 18.

obserue

obserue his lawes. The small practise of this sheweth, that few men haue the warrant of saluation in themselues. This loue goeth further abroad to others, as to kinsfolkes: for the wicked take great paine to make many like themselues, which may be a shame to Christians, if they striue not daily to winne some. And that we may do this there is a reward: *He that conuerteth sinners, shall shine as the starres.* But if he be condemned that spilleth the bodie, and suffereth the very Asse to fall, how much more shall he be that loseth a soule. We must loue all righteous things in others as in our selues. Wee must take vnrighteous men and separate our selues from them: but this must be in respect of their sinnes and corruption, whereby God is dishonored: not in respect of their person which God hath made, which after this sort may be tried. If wee doe not brute abroad their faults, but euen mourne for them, and their saluation. So did Lot mourne, and those are marked out which wept for the iniquitie of the time, and were preserued. In respect of Gods glorie to bee angrie, but in respect of men to lament: this is a true zeale. And so Christ was angrie and wept ouer Ierusalem. Yet here must be considered, the manner of offending: for some sinne of malice, and some sinne of infirmitie.

Matth. 23.
Iam. 5.
Dan. 12.
Matth. 25.
Matth. 5.

Psalm. 126.
2. Pet. 2.
Ezechiel. 9. 4.

Psalm. 119. 53.
Mark. 3.
Rom. 15.
Psalm. 69.
Ierem. 12.

Thus must we hate all vnrighteous things, and mourne for them, and not onely for them, but also for the abuse of those thinges which in their owne nature are lawfull.

FINIS.

SWEET

SWEET AND SVRE SIGNES OF ELECTION, TO THEM THAT ARE BROVGHT LOVV.

1 A Clearing of iudgement, conceiuing of the trueth, and true meaning of the Scripture making for vs or against vs.

2 A rebuking of ſin inwardly, a ſmertie of ſpirit from thence, and a mourning therefore.

3 A being caſt downe in our owne conceite, and a meeknes to beare our puniſhment thereby wroughe.

4 An hungring after the righteouſnes which is in Chriſt, and a priſing and eſteeming it aboue all earthly things.

5 A muſing vpon, and a deſire to thinke and ſpeake of heauenly things.

6 A conflict of the fleſh and ſpirit, and therein, by practiſe the power of the ſpirit getting the vpper hand.

7 A ſowing to the ſpirit, by the vſe of the meanes, as of the word, prayer, &c.

8 A purpoſe vnfained, vpon ſtrength receiued, of vowing ones ſelfe wholly to the glorie of God, and good of our brethren.

9 A reſignation of our ſelues into Gods hands.

10 An expecting of the daily increaſe of our ſoules health, and our bodies reſurrection.

11 The forgiuing of our enemies.

12 An acknowledging of our offences, with a purpoſe truly to leaue them.

13 A delight in Gods Saints.

14 A deſire that after death the Church of God may flouriſh and haue all peace.

15 A ſpirit without guile: that is, an vnfained purpoſe alwaies to doe well, howſoeuer our infirmities put vs by it.

FINIS.

A TREA-

A TREATISE OF A Contract before Mariage.

After prayer he spake as followeth:

The spousage or betrothing before ful mariage knowen by the light of nature.

THat none of vs might doubt whether there be iust occasion of this manner of our meeting or no: wee are to call to minde euen from the Heathen, that the light of nature taught them, that there was a solemne promise to bee made of the parties that should be maried before they were to be ioyned in mariage, and that was called their espousage: and therefore we were the more to bee blamed, if we should neglect so good a custome, especially being commended by the chosen people of God, as we may gather of his words: for we reade that the Lord God made a law concerning the espoused persons, that if they were vnfaithfull of their bodies, they should be condemned as adulterers, euen as well as the maried parties. Mary also was affianced vnto Ioseph, before the solemnising of their mariage. And the vse of the Church standeth with good reason: for that the neglect of it is an occasion that many are disappoynted of their purposed mariages, because some of them through inconstancie goe back. It is very meere also, that they should haue some instructions giuen them concerning the graces and duties that are required in that estate, that they may pray vnto the Lord, and so be prepared and made fit to be publikely presented to the congregation afterwards.

NOw further as concerning the nature of this contract and espousage,

spousage, although it bee a degree vnder mariage, yet it is more then a determined purpose, yea more then a simple promise. For euen as hee which deliuereth vp the estate of his lands in writing (all conditions agreed vpon) is more bound to the performance of his bargaine, then hee that hath purposed, yea or made promise thereof by word of mouth, although the writings be not yet sealed: euen so there is a greater necessitie of standing to this contract of mariage, then there is of any other purpose or promise made priuately by the parties. These things obserued, I purpose as God shall giue mee grace to giue some lessons, how you must prepare your selues to liue in the estate of mariage. I will for the helpe of your memorie deale in this sort and order: first briefly going through the Articles of your faith, and then through the Commandements, noting some especiall duties fit for this purpose.

A contract is more then a simple promise of mariage.

As concerning your beleefe in God the father, you know brethren you must beleeue in him, as being creator of all things, and also the gouernour and preseruer of the same: you must also vnderstand that he created man according to his owne image, and gaue him the preheminence and gouernment of the woman, for the helpe of the man, that he might bee furthered in the seruice of his God. So you must much more looke that you be not hindered from the Lord by your wife: for there are many whilest they desire mariage, so long as their hope is deferred they are carefull in the discharge of their duties: but afterward once inioying those things they looked for, they waxe more negligent then they were before, greatly dishonoring God by their vnthankfulnes. And it may be the onely fault of man, if he bee not helped by his wife to grow in godlines: for I thinke that euen Euah in moouing her husband Adam to eate of the forbidden fruite, had beene an helper vnto him, to bring him acquainted with the malitious enmitie of Sathan against them both, if according to the great measure of graces he had receiued from the Lord, he had been more faithfull in obeying the will of God, and had wisely rebuked his wife. And againe, although the woman was the occasion of sinne: yet the force of sinne to the corruption of mankind came into the world by the sinne of the man. For so the Apostle saith, Rom. 5. As by

How the parties betrothed must bee taught to know their duties.

Note.

one mã (meaning Adam) *sin entred into the world, & death by sinne: and so death went ouer all men, for as much as all men haue sinned. So much more the grace of God, and the gift of grace, which is by one man Iesus Christ, hath abounded vnto many.* And in the 3. of Genesis wee reade, that the eyes of the woman were not opened vntill the man had eaten of the fruite: but so soone as he had eaten, the eyes of them both were opened, and they knew that they had sinned. Therfore I gather thus much, that rebuke should haue preuailed more to conuert her, then her mouing of him to transgresse, should haue been able to peruert him. I speake not to excuse the woman, for I know the Lorde was displeased with her, and for that cause hath laid a speciall punishment vpon her, in the painfull bringing foorth of children.

But that I might shew the great charge that lieth vpon the man, to stay the corruptions of the woman, by reason of the authoritie which the Lord hath giuen him ouer her: which I would haue you brother diligently to consider of. And you my sister must take profite, by calling to minde, that this was one end of your creation, that you should glorifie God in being an helper to your husband: therefore take heede that you bee not a hinderer vnto him, to trouble him or to vexe his heart, whereby hee should be lesse fruitfull in his calling: but be you cheerfull towards him, so that although he should haue little comfort in all other things, yet he may finde great cause to reioyce in you. And this you must know, that as it is required of your husband to seeke for wisedome to bee able to gouerne you: so the Lord requireth of you to be subiect vnto him, remembring also that as God hath inioyned you silence in the congregation, so you must seeke for instruction at his mouth in your priuate chamber.

The contracted must remember that God by his good prouidence brought them together.

Another thing I would haue you both to consider of in this poynt of your beleefe, is faith in Gods prouidence. And marke that well I shall say vnto you: for it is a special thing, and I know it shall doe you good, if God bleese it vnto you: for if you be assured in your hearts that it was the Lord who in his gracious prouidence brought you thus together, you shall bee comforted against all troubles and hinderances that shall by any meanes bee raised vp against you. For this is the nature of Satan to bring men

and

and women to this doubt: and when they once yeeld vnto it, what trouble and what strife doth he worke betwixt them? For whereupon ariseth that impatiencie of spirit that wee see to be in many, in murmuring, in chiding, in cursed speeches, and much like vnquietnes? doth it not come of this, because they haue not a reuerent perswasion that the Lorde in his prouidence as by his owne hand ioyned them in that neere bond and coniũction together? Therefore my good brother and sister, as you would continue and increase in much loue and peace one towards another, marke I say this poynt diligently: for it shall bee a very comfortable stay vnto you both, whatsoeuer should fall out afterward, contrarie to that you looked for: as if there should bee any disagreement in your seuerall dispositions and natures: or if you should fall into sicknesses, into any diseases, or such like trials, you remembring that this was the Lords doing, you may bee more assured that yet for all this, it shall be well in the end, if you be constant in prayer, calling vpon God the father through faith in Iesus Christ. Now that you may proue vnto your owne hearts that the Lord hath knit you thus together, you must consider that it must needes bee the Lord who hath moued the hearts of your Christian parents to giue their lawfull consents vnto you in the same, and God in mercie shall giue you greater assurance of it, if you marke his dealings with you from time to time.

Now as touching your faith in Iesus Christ, vnderstand that mariage is holie vnto them onely, whose hearts are sanctified by faith in his name. And although God will alwaies approue his owne ordinance, yet it must needes proue hurtfull in the end vnto them, who call not for his blessing vpon the same: and without repentance will turne to their further condemnation. Therefore you are both to examine your selues diligently herein: and you brother. *A.* must learne hereby so to loue your wife, as Christ Iesus loued his spouse his Church: that is to say, euen as our Sauiour Christ is very patient towards it, and by little and little purgeth, washeth and cleanseth away the corruption of it. So must you in like manner in all wisedome vse the meanes, and with a patient minde waite for the amendment of any thing that you shall finde to be amisse in your wife, and that the graces of Gods spirit may daily

Faith in Iesus Christ.

The wisedome and loue of a good Christiã in the gouernment of his wife.

daily increaſe in her. Therefore I charge you in the ſight of God and his Angels, and as you will anſwere vnto me and the parents of this my ſiſter, before the iudgement ſeate of Chriſt, that as you receiue her a virgin from her parents, ſo you neglect no dutie whereby her ſaluation may bee furthered, that you may preſent her pure and blameles, as much as in you lieth, vnto Ieſus Chriſt when he ſhall call you to account. And doe not thinke that this is a harder charge, then is meete: for ſeeing that God hath promiſed a bleſſing vnto thoſe husbands that are faithfull to the conuerting of their vnbeleeuing wiues, how much more then ſhall you preuaile with a Chriſtian daughter, and one, I hope, that hath receiued the faith as well as your ſelfe? And you my ſiſter, muſt likewiſe take heede, that you refuſe not to obey your husband, in all things agreeable to Gods moſt holie word. For you muſt by his ordinance bee ſubiect vnto him, euen as the Church is ſubiect vnto Ieſus Chriſt. And as the Church ſhould bee but a ſtrumpet, and be vnworthie of Chriſt, and thoſe bleſſings which he bringeth with him for her, if ſhe would not receiue and acknowledge him as her head: ſo could you not looke for any benefit from your husband, vnleſſe you ſhould ſubmit your ſelfe vnto him, according to the commaundement of God. Neither doe I thus charge you with any obedience but in the Lord: for if he ſhould require any ſuch thing of you, as ſhould cauſe you to depart from Chriſt, I would haue you in any caſe remember that you are principally eſpouſed vnto Chriſt. And herein alſo you muſt conſider, that there will be ſpeciall graces of obedience and modeſtie and godlineſſe looked for of you: not onely in reſpect of your good education, but alſo becauſe of that helpe which is now offered vnto you. And when the holy Ghoſt in his Scriptures telleth you, that the beleeuing wife may (through his bleſſing) winne the vnbeleeuing husband, if ſo bee ſhe walke Chriſtianly in godly conuerſation with modeſtie and feare before him: let this incourage you to hope for better ſucceſſe, by all meanes of dealing towards one that is faithfull, and I truſt will be willing in all good things to comfort you.

Now thirdly, in that you are taught to beleeue in God the holy Ghoſt, it admoniſheth you to pray for his teaching, that you may

by

by him hee led into all trueth, and further instructed and drawne vnto euery Christian dutie, from time to time. The duties are verie many to be gathered out of euery article, as also out of the seuerall Commaundements: but I will onely giue you a taste, and touch only some one dutie, required of you in euery one of them. In that you beleeue that there is an vniuersall Church and communion of Saints, you must bee diligent to approue your selues one to each other, that you are parts and members thereof: and further the graces that God hath bestowed vpon either of you, must be common in the vse thereof to each other: so againe you must sustaine the infirmities one of another. Finally, you must prouoke and stirre vp one another, that your faith may be strengthened, and your selues comforted against all other griefes, by the assurance you shall haue wrought in you concerning the forgiuenes of sinnes, wherein your happines doth consist: as also in the hope of the resurrection of your bodies, and the continuall meditation of eternall life.

The communion of saints.

We will come now to the Commandements: and first for the former commandement, which requireth all spirituall seruice of you that is due vnto the Lord, that you stedfastly beleeue in him, loue him with all your hearts, and with feare and reuerence to call vpon his name, in all things giuing thankes, as to him which is the author and giuer of euery good and perfect gift vnto you. You must make the profit of this commaundement, that if you will looke in trueth of heart, to bee faithfull, louing and dutifull one to the other, these graces must spring from the other, as being the fountaine and welspring of all life and trueth vnto them. For contrariwise, if you bee vnmindfull of God, he will not suffer you to finde the benefits of trueth one by the other.

The first commaundement.

The second commaundement.

That loue which breeds by godlie meanes, will longest endure.

The second Commandement, which requireth of you to worship God after the true manner, that he appoynteth in his word, teacheth you thus much, that you must nourish your loue in this estate, by the practise of things whereby hee is worshipped and honoured of vs: namely, by hearing and reading of his holy word, and by the vse of the Sacraments. For that loue that is stirred vp and nourished by this meanes, is most pure and will longest endure, when fleshly loue soone vanisheth and vadeth away.

The 3. Commandement.

In the third Commandement, as you are trusted with the glorie of God: so you are charged brother that you abuse not his name, if you bee faithfull vnto the Lord, in seeking his glorie and the aduancement of his trueth, and of the kingdome of Iesus Christ, preferring it in all things as is meete; then surely will the Lord blesse you, and prosper your waies: but if you fall away and slide into any heresie, and so dishonour his Maiestie; then will God certainly plague you in his wrath, and hee will make that which you desire to haue greatest comfort in, turne into a curse vpon you. And I would haue you remember to this ende, how God the Lord dealt with wicked Amaziah, who for the prophaning of Gods glorie and worship, had the heart of his wife drawne from him, and so to his great reproach became a notorious whore. So likewise my sister, that you dishonour not God, as being a meanes of withdrawing your husbands heart from the duties of his calling, but nourishing faith and a good conscience in all things with him: so will the Lord for his owne names sake blesse you together. For you shall finde it true which he hath spoken: *Them that honour me I will honour, and them that despise me shall be despised.* But beware (I say) that you giue no occasion of falling away, or backsliding vnto your husband, least God also bring shame vpon you by him, by giuing him ouer to some sinne. I speake not this as though I doubted these things in either of you both: for I hope for better things of you: but in speaking to you, I admonish my selfe, wishing that wee all take heed, that we fall not as the wicked and sinners into the hand of God: for he will not hold him guiltles that taketh his name in vaine.

1. Sam. 3. 13.

The 4. Commandement.

I will speake nothing of the fourth Commaundement, onely referring you to that I taught publikely this day, concerning the conscience wee ought to haue, in the true and spirituall keeping of the same.

The 5. Commandement.

The fift Commandement teacheth you to be obedient, and to relieue and obey your husband. And marke this sister I shal now say vnto you: if you had neuer so many gifts, if you had the wisedome of Abigael, and all other graces which are in any woman: yet if you wanted obedience to your husband, I tell you true that you are nothing worth, and you could haue no part in Iesus

The obedience of the wife to the husband.

Christs

Christ: who denieth himselfe to bee the gouernour of any, that will not acknowledge their husband to be their head. Therefore sister, let others doe as they list, but be you in the number of those that doe feare God, and as the daughter of Sara by doing well, who yeelded reuerence to Abraham, and is commended in the Scripture for her dutifull speech she vsed alwaies vnto him, calling him Lord, or Sir. Now brother, remember that you must so gouerne, as you must giue account of the maner of your gouernment euen vnto God himselfe. Besides, where there is greater dignitie, there must you know that there is greater graces required: and in ruling well there are many speciall duties to bee performed. Therefore you must behaue your selfe wisely, least you dishonour your selfe by abusing your authoritie: for it is a daughter of Israel that is committed vnto you, and one that is fellow heire of the same grace in Iesus Christ with you. Againe, you must consider that a woman is a very fraile creature, and may soone be discouraged; when as there ought to bee more constancie, and staiednes on your part. Therefore in the first Commandement, God forbiddeth all churlish behauiour, all lumpishnes, and all vnkindnes and discurteous speeches; charging you also to beare with many weaknesses, to the end they may bee most quietly reformed. And you sister are forbidden all solemnes, and that you also for your part take heede of all bitter speeches, and of naughtie names which wee heare throwne out of some women of vnquiet spirits: and if you wil haue your infirmitie cured by gentlenes, then deale you in like manner towards your husbands. For it cannot be but occasions of vnquietnes will sometimes be offered in either part: and therefore in many things you must willingly beare each others burthen. Besides this (sister) there is a dutie required in this commandement, that you take care of the health of your husband, in dressing meates holesome for him. And this shal be a meanes that his heart shall be more bent in all louing affection towards you.

How the husband is to rule his wife.

The 6. Commandement.

No bitternes betweene man and wife.

In the seuenth Commandement there are many things to bee noted, but I can but touch some one or two at this present for want of time: the speciall vse and substance of it is thus much, that you liue chastly in this estate, and that you keep the mariage

The 7. Commandement.

bed vndefiled, and let mee giue you both this warning, that you take heede in the beginning, marke what I say, least that which ought to be a meanes to further chastitie, should turne to the hinderance of you. Therefore pray to God to giue you grace that you may bee soberly affected in all things, and namely in the vse of mariage: and repent of that which is past, if you haue any way offended the Lord in this behalfe. For many failing in repentance for their former sinnes, fall afterward vnto their vncleannes againe. As for you brother, true loue towards your wife, will be a notable stay from all corruptions: this we reade of Isaac, Gen. 24. 67. because he loued Rebecca very dearely, he had no more wiues but her; albeit in those daies (it was a grieuous sinne) euen amongst many of the faithfull, they had at once more wiues then one. Therefore when you are from her abroad, make a couenant with your eyes, and let not your heart wander after any other, but thinke vpon your owne wife, and delight your heart in her continually, and pray earnestly vnto God for her, and so will the Lord increase your loue vnto her, and moue her heart also to delight and long after you. So must you doe sister, that the same blessings may ouertake you: as surely if you imbrace his feare, and walke in his waies, he will blesse you as well in bearing of children, as in other his manifold graces which he hath in store to bestow vpon you.

Here also I must by the way admonish you of one other thing, which I had forgotten before, and that is this; your loue must spring from that reuerence and feare that you must yeeld vnto your husband: for true loue is mixt as it were with these two: and this is a speciall dutie, and often repeated in the Scripture, that the wife must feare the husband. So that you see sister, that you must not looke to haue your husband at your becke for your loue: but you must render due beneuolence vnto each other. For as the bodie of the husband is not his owne, but his wiues: so is not the womans her owne, but her husbands: for they are both one flesh, as the Scripture doth teach.

True loue.

Now, if any doe obiect, that this is the way to bring women into bondage, and to bee as drudges to their husbands, if they should in this manner be subiect vnto them. No, no, it is not so,

but

but the most readiest way to procure vnto themselues grace, peace of conscience, and more sweete libertie; whilest they liue in obedience to God, and his holy ordinances. And therefore the spirit of God admonisheth all women, that they be not afraide of any such vaine terror.

Now further my brother and sister, that you may keepe your bodies pure and chaste, one for the other, I would counsell you to beware of being alone with any, when there is feare of temptation vnto euill: but bee carefull, that you may alwaies haue witnesse of your Christian behauiour: and in keeping companie conuenient, chuse vnto your selfe such as bee most sober and faithfull. Well, although there bee many more duties, yet I will content my selfe to goe one thing further, that is, that as you seeke for continuance and increase of loue, so you take heede of ielou- Ielousie.
sie: for although that true loue is very earnest, and mixt with godly ielousie; yet there is a wicked ielousie, and that moueth causeles suspitions, which worketh great woe vnto such as giue credit vnto them. Take heede therefore my brother and sister of this, yea though there should seeme to bee some iust cause, yet giue not too speedie credit vnto them. Now, if you desire to know in your heart, which are vngodly suspitions, know them by this token: for they will make you more negligent in praying Note.
one for another, and more slacke in performing all other duties of loue one to another.

In the eight Commaundement you are charged brother, to vse The eight commaundement.
all lawfull meanes to prouide for the maintenance of your wife in honest estate: else were you worse then an Infidell. But I charge you to take heede, least through distrust in the prouidence of God, you make shipwracke of a good conscience, vsing any vniust or vnlawfull meanes. And you sister are commanded to be a good huswife, and to keepe those things together which you haue, and so increase them, as you may from time to time bee helpfull vnto others. For if you should consume and waste things vnprofitably, you should grieue and trouble the minde of your husband, who ought to bee eased of that care by you. And further, if it should please God to call either of you to suffer perse-

cution

cution in time of triall, the weaker must for the Lords cause giue place to the stronger, and desire the Lord to giue greater strength: for we must labour for grace, that we may be willing for the Gospell, to forsake all things whatsoeuer we haue.

The 9. Commandement. Man and wife not to lay open the infirmities one of another.

Out of the ninth Commandement I will giue you this rule, that neither of you blaze abroad the infirmities of each other: it is a great enemie to pure loue. But if there bee neede of counsell and helpe in any matter, then chuse a faithfull friend with consent, that may be an indifferent iudge betwixt you. And againe, in any case tell the trueth one to another: for it is a thing diligently to bee regarded in these our daies, when as men and women are so full of policies and subtill fetches, that there is almost no simplicitie to be found in any.

The 10. Commandement.

In the last Commandement, which concerneth wicked motions and thoughts, although there bee no consent giuen vnto them, you are to consider that your nature will neuer bee freed from them in this life: therefore you must prepare to prayer, and other heauenly exercises of faith, to striue continually against them.

Thus I will end, beseeching God for Christ Iesus sake to giue you of his spirit, that may teach you in these things, and inable you to further duties agreeable to his holy will, to the glorie of his name, and your euerlasting comfort.

Then he prayed.

O Lord God deare father, for thy welbeloued sonne our Sauiours sake, make vs thankfull for this thy gracious prouidence towards vs. Oh Lord forgiue vs all our sinnes, and keepe vs pure both in soule and bodie: for thine owne name sake write these instructions in our hearts, and giue vs grace to make practise of them in the whole course of our liues: guide vs in al things deare father by the grace of thy good spirit, and let the mercifull eye of thy fatherly prouidence watch ouer vs continually, that we may bee comforted in thy waies, and quickened alwaies to giue thee immortall praise, and that through thy deare sonne Iesus Christ, our Lord and only Sauiour, Amen.

After the exhortation and prayer, he asked the parties to bee contracted these two questions:

1. Of

1. Of their consent of parents.

After their answere of their parents consent to make a faithfull promise of mariage ohere to the other, at such time as their parents could agree vpon it, they were charged to keepe themselues chast, vntill the mariage bee sanctified by the publike prayers of the Church: for otherwise many mariages haue been punished of the Lord for the vncleanes that hath been committed betwixt the contract and the mariage.

Iudg.14.21. 2.Sam.13.1.39

2. Whether they were euer precontracted?

Then he charged them saying: I charge you, as by authoritie from Iesus Christ, in whom you looke to bee saued, that hauing the consent of your parents, and receiued these precepts, that (I say) ye labour to grow in knowledge, and in the feare of God. And now as in the sight of God (without all such leuitie as of others is vsed) you must make before the Lord a contract, which is farre more then a promise: and that on this manner their hands being ioyned. I *R*, doe promise to thee *F*. that I will be thine husband, which I will confirme by publike mariage, in pledge whereof I giue thee mine hand. In like manner doth the woman to the man. Then after prayer the parties are dismissed.

FINIS.

A TREATISE OF THE SABBOTH.

IT is written, Exod. 20. 8. *Remember the Sabboth day to keepe it holie, &c.* Dearely beloued in the Lord, there is no commandement of Gods part more vrged, and of our parts leſſe obſerued, than this one of the Sabboth: wherefore with zeale to Gods glorie, and loue vnfained vnto your ſelues, I haue indeuoured in that meaſure and maner that God hath inabled me to intreate of this argument. The neceſſarie vſe whereof we ſhal more plainly perceiue, if we doe wiſely conſider either the lamentable inconueniences which accompanie the want of the pure vnderſtanding thereof: or the manifold commodities, which enſue the right embracing of the ſame. The inconueniences are partly to bee obſerued in the wicked, and partly to be noted in the children of God. In the wicked who either are ſeduced by falſe doctrine, or elſe which are careleſſe of true doctrine. They that are deceiued by falſe religion, bee either Papiſts on the one ſide, the Families of loue with ſuch like heretikes on the other ſide: whereof the one, that is the Papiſts, make the Sabboth day but an ordinance, and ceremonie of the Church, and therefore obſerue it, but as a thing taken vp and reteined by the Church of Rome: as alſo they doe many other holy daies in the yeere. The other ſeeing no further into it, then as it is an ordinance and ceremonie, and thinking it to containe nothing morall, crie our againſt it, as willing to haue it wholly abrogated, ſeeing

The inconueniences and commodities of keeping or breaking the Sabboth.

Popiſh Sabbath.

ſeeing all ceremonies haue had their end in Chriſt: alleadging, though nothing to the purpoſe, that God is a ſpirit, and will bee worſhipped in ſpirit and in trueth: and therefore the obſeruation of a day is nothing auaileable to his worſhip. Againe, what credit it hath in them that are careleſſe of religion, all men may ſee. Tuſh (ſay theſe men) the Sabboth is too Iewiſh and full of ſuperſtition: and therefore vnto them it is all one with other common holie daies, ſauing that peraduenture they had rather haue it, than want it; not for any loue of religion, but for eaſing of their fleſh, and the more in glutting themſelues with carnall pleaſure: by meanes whereof they make it a day of the world, not a day of the Church; a time rather dedicated to the pampering of the fleſh, then ſincerely conſecrated to the building vp of the ſoule and ſpirit. In the children of God otherwiſe well inſtructed, haue alſo ariſen many ſcruples concerning this matter, how it is ceremonious, and how it is not: which kinde of men keepe the Sabboth not as groſſe heretikes, and yet not as carefull obſeruers, by reaſon that they are not throughly taught in it, nor fully perſwaded of it. Wherefore wee may ſee how needfull this doctrine is, yea although we had no care of them, that are not in the Church, yet in reſpect of them of whom we haue moſt care, being in the Church of God with vs. And this neceſſitie we ſhall alſo obſerue, if in trueth wee marke the ſeuerall commodities, which proceede from the right vnderſtanding hereof. For ſeeing the Sabboth day is the ſchoole day, the faire day, the market day, the feeding day of the ſoule, when men purely knowing the vſe of it, ſeparate it wholly from other daies, they ſhall ſee how they may recouer themſelues from ſinnes already paſt, arme themſelues againſt ſin to come, grow in knowledge, increaſe in faith, and how much they ſhall bee ſtrengthened in the inner man. Wherefore in the booke of God, when the Lorde will vrge the obſeruation of the whole law, hee often doth it vnder this one word of *keeping the Sabboth*. Againe, when the Prophets ſharply rebuke the people for their ſinnes, they particularly lay before them, how the Sabboths of the Lord are broken. And to ſpeake the trueth, how can a man lie long in the liking of ſinne, who embraceth this doc-

The diuels day.

How men prophane the Sabboth.

The Sabboth the Lords market day.

He that keepeth the Sabboth, keepeth the whole law.

trine

trine in conſcience, who willingly would haue his ſinnes diſcouered, his conſcience vnripped, the iudgements of God againſt his ſinnes threatned, wherby he might come to a loathing, and grow to a further miſliking of his ſinnes daily? Sure it is indeede, that as in other thinges, ſo in this the ceremoniall vſe little auaileth. Howbeit, if for the ceremoniall vſe of the Sabboth, becauſe many ſo vſe it, therefore wee ſhould leaue it, wee might as well by the ſame reaſon put out of the doores of the Church the adminiſtration of the Sacraments, the making of prayer, the preaching of the word, becauſe the moſt part of mẽ vſe theſe things for a faſhion: neither is it the queſtion which we haue in hand, what men doe, but what they ought to doe in the obſeruation of the Sabboth. In
1 the ſetting downe whereof, this order doth offer it ſelfe to be obſerued: firſt to ſpeake of the commandements it ſelfe, and then of the reaſons thereof. The commaundement as we ſee, is deliuered both affirmatiuely and negatiuely, whereas all other the commandements are but either affirmatiuely, or negatiuely expreſſed: ſo that where it is ſaid, *the Sabboth day keepe holy*, the holie vſe of the Sabboth is flatly and ſtreightly vrged: where it is added, *in it thou ſhalt not doe any worke*, the irreligious breach of the ſame is plainly reſtrained. The reaſons be in number foure. The firſt is included in the worde *remember*, and is drawne from the ende, which is thus much in effect; Wilt thou worſhip me purely, and loue thy neighbour vnfeinedly? then obſerue this one thing, which I haue therefore placed indifferently betweene thoſe commandements which concerne mine owne honour, and the comfort of
2 thy brethren. The ſecond reaſon is deriued from the authoritie of the law-giuer, whereby the Lorde vrgeth our obedience, and is expreſſed in theſe wordes, *the ſeuenth day is the Sabboth of the*
3 *Lord thy God.* The third is inferred of the equitie of this law: wherein the Lord dealeth with men as it were by conference, and diſputeth by plaine reaſon, that iuſtly we cannot deny him the ſeuenth for his owne glorie, who hath not denied vs ſixe daies to trauaile in our owne affaires. And this is gathered when he ſaith, *ſixe daies ſhalt thou labour and doe all thy worke: but the ſeuenth*
4 *day, &c.* The fourth and laſt reaſon is borrowed from proportion

tion of the Lords owne example, that as in fixe daies he made all things, and in the seuenth ceased from creating, though not from preseruing them: so in fixe daies wee may haue a naturall vse of the creatures of God, but on the seuenth day wee ought to haue a spirituall vse of them. Vnder these may be touched another reason deriued from the time, wherein the Lord first commaunded the Sabboth, which was in mans innocencie: so that if before transgression it was an effectuall meanes to keepe out sinne, then after mans fall it must needes bee of force to withstand sinne. It may seeme the best way to some, first to intreate of the commandement it selfe, and then of the reasons. Howbeit, because the Lord his wisedome sometime prefixeth the reason, as in the first commandement, and seeing it is a thing of small effect to vrge the vse to them who are not grounded on the doctrine, and it is hard to ouermatch the affection vntill iudgement be conuinced: wee will first arme the matter with reasons, and then shew both how this law is kept, and how it is broken. This order is commended vnto vs by the holy Ghost, 2. Tim. 2. 16. and for want of this order, many excellent Sermons haue little effect: and where iudgement, by the trueth is not conuinced, their many exhortations fall to the ground: for which cause also the holy vse of the Sabboth so little preuaileth with many, in that they are not grounded with iudgement in the true knowledge of the same.

But before wee come to the particular discourse of the reasons, generally set vs consider why this commaundement is in words larger, in reasons fuller then any other commandement. If wee take a view of the whole law, we may obserue how the Lord hath set downe fixe precepts in many words, and foure nakedly in bare wordes, as the 6. the 7. the 8. and the 9. why then are the first fiue commandements so apparelled with reasons, and the last so dilated by a speciall amplification: the other foure being so briefe and so naked? Certainly the Lorde and law-giuer foresaw, that vnto these men would easily bee brought to yeeld: and wee see how the very Heathen haue freely granted them, the Philosophers haue fruitfully written of them, all ciuill righteous men doe earnestly maintaine them: and to bee briefe, common honestie

What is generally to be obserued in this commaundement.

counteth

counteth him no mã that wil murther, he is thought beastlike that defileth his bodie, outward ciuilitie condemneth a theefe, and the common sort of men mislike a backbiter and slanderer. Againe, he knew in his eternall wisedome, how they would neither in reason so soone be admitted, nor in affection so easily embraced: and therefore to meete with the subtiltie of mans nature, and corruption of mans heart, they are set downe more pearcingly. This wee shall see in the first and last commandements of the second table. In the first, when the Lord had commanded honour to be giuen to parents, he enforceth his commandement with annexing a promise of long life, and why euen iudgement herein is much corrupted. For many there are who granting the inconueniencie and vilenes of murther, adulterie, and false witnesse bearing, yet deny the necessitie and the excellencie of Magistracie. Yea, and albeit in iudgement many men yeeld to the reason thereof: yet is not the equitie thereof so soone in affection embraced: for experience of all ages proueth, that the corrupt nature of man is most hardly brought to bee subiect, and these last miserable daies can witnesse the same more especially, wherein men are growne to bee without naturall affection. Not without cause therefore is this precept fenced with reason.

In the last (where God laieth a more precise rule and straighter charge to the conscience of man, then flesh and blood would willingly beare, because men thinke it some rigorous dealing to haue their least affections arraigned, and their secret thoughts condemned, as willing to haue their thoughts not to be called into any court, to hold vp their hand at the barre of iudgement) he is constrained as it were by particular branches and seuerall articles to set downe the law, that wee might not finde some starting holes to creepe out at, and so wring our selues out of the precincts of the same. Yet more euidently doth this appeare in all the commaundements of the first table, because they are more contrarie to the iudgement of man meerly naturall, although he be otherwise neuer so wise, and the word of trueth must only trie them: for in the first commandement, the reason is prefixed; in the second, third, and fourth commaundements, the reasons are

annexed.

mentioned. But here may arise this question, to wit, why the second and fourth precepts, are so amplified in words, and strengthened with more reasons, then any of the other? Surely herein the Lord declareth, how he plainly foresaw, how among the rest these two commaundements would finde least intertainment, and most be refused. But what shall we say of the Papists, Familists, and Heretikes among vs in these daies: and of other men also otherwise of sound iudgement, which affirme that as well the second as the first commandement is ceremoniall: whereof the one would bring into the church Images, the other prophanenes. Wherefore the Lorde in his wisedome foreseeing these caulling wits, preuenteth their purposes: so that if either they yeeld not, or make resistance to the trueth so manifest, they oppose themselues to the knowne and open trueth, and so make themselues the more inexcusable. We see to acknowledge, that there is a God, to honour father and mother, to abstaine from blood, not to defile our flesh, not wrongfully to oppresse, not to bee a notorious slaunderer; euery Papist and naturall man guided but by the light of reason, will easily grant. For the wonderfull order of the heauens, the continuall course of the Sunne, Moone and Starres, the outgoings of the mornings and euenings declare there is a God. Reason perswadeth how the things in the world must needes bee gouerned, and that wee owe loue vnto him by whom they be guided. Nature teacheth that mens liues must be maintained: common ciuilitie abhorreth adulterie, oppression and backbiting. But if ye aske how this God is to bee worshipped, and what times we must sanctifie to that vse: wee shall see how many countries, so many religions; how many men, so many deuises. Thus wee see how necessarie it was that the Lorde should prouide for his owne glorie, and captiuate al mans inuencions, seeing all these commaundements doe most fight against the reason of man, and by reason haue most been oppugned. So in the pure obseruing of these, consisteth the sincere keeping of the rest of them. For how shall we know how to walke in pure worship with an vpright heart before the Lord? how shall wee giue him the honour due vnto his glorious name? how shall we

Wherefore some commandements haue reasons annexed, and some none.

be instructed rightly, and reuerently to deale with the dignitie of our brethren, faithfully with their liues, purely with their bodies, righteously with their goods, or tenderly with their credit: but by those waies and rules which the Lorde hath prescribed in his word? and when should we learne those rules, but at such times as he himselfe hath appoynted and sanctified for that purpose? Againe, where these two commaundements are not rightly vnderstood, there true religion goeth to wracke. For admit that we should not carefully follow the word of God, how many religions would then start vp? Let this bee granted, that euery man should haue what day he would for the worship of God, and then see how many daies men would bestow on the Lord.

Of the reasons, and first of the first reason.

Deut. 5. 15.

But let vs come to the reasons, whereof the first is drawne from the end of the law, and is partly signified by this word *remember*, and partly by this word *sanctifie*, *Remember the Sabbath day to keepe it holie*. For this word *remember*, which is here prefixed, is set downe this word *obserue*, in Deuteronomie: wherein wee are forewarned to watch the more diligently, and attend more carefully vpon this commandement. In which poynt wee may obserue, that whereas all other commaundements are simply set downe and directly propounded, this alone hath a preface prefixed, which is thus much in effect. Wilt thou learne sincerely to worship me according to that substance, manner and end, which I haue prescribed? and wilt thou truly trie thy loue to me, by exercising the duties of loue to thy brethren? then forget not to keepe holie the Sabboth, wherein I shall teach thee both how thou shalt walke vprightly in the worship due vnto me, and also liue obediently in duties concerning man. Againe, the nature of the word importeth thus much, that this law was not onely grauen in the hearts of our forefathers, as were all the other: but also in expresse words inioyned vnto Adam and Eue in paradise, and manifestly practised of the Israelites in the wildernesse, Exodus 16. and that therefore in this common promulgating of the law, they should especially remember this, which is not newly giuen, as are the rest, but rather renued as being giuen out before. True it is, that before this solemne publishing of the law in

mount Sinai, this and all the other the commaundements were written in the hearts of our forefathers, as we may see in the booke of Genesis. For the first we reade how the Lord said vnto Abraham, Gen. 17. *I am God all sufficient*, walke before me, and be vpright. Concerning the second, Gen. 31. 19. Rachel is said to steale her fathers idols. Gen. 35. 2. Iacob reformeth his household, and cleanseth it from idolatrie. For the third, wee may see how religious they were in swearing. Concerning the fift, what authoritie exercised Iacob towards his children? what duties yeelded they to him both in life and death? How they hated murther, it is manifest in that historie. Both Iosephs continencie, and the punishment threatned to Abimelech declare, how hainous a thing adulterie was vnto them. Concerning theft, Laban his quarelling with Iacob, and Ioseph his accusing of the brethren, do shew that it was a thing vnlawfull. Lastly, Abimelech the king reprehendeth both Abraham, Genes. 20. and Isaac, Genes. 26. for bearing false witnes in denying their wiues. Thus we see what efficacie is couched in this preface, in that it sheweth both by the precept, and practise giuen and yeelded of our first fathers, how this commandement alone, was giuen in expresse words: as also that this one precept is the schoole of all the other commaundements. But to what end? to keepe it as ceremoniall? No, to sanctifie it as morall, for y end of the Sabboth consisteth in these two things: first in the moral: secondly, in the figuratiue, ceremonial, or shadowish obseruation of it: as wee take the shadow here for a figure, because a ceremonie is more then a shadow. That I call morall, which doth informe mans manners either concerning their religion to God, or their duties vnto man: that I meane figuratiue, which is added for a time in some respect to some persons for an helpe to that which is morall, as Deut. 5. 15. *Remember that thou wast a seruant in the land of Egypt.* Howbeit, that this first morall end is here vnderstood, the first words declare, where it is said, *sanctifie the Sabboth day.* For where mention is made of the ceremonie, it is said to keepe, and not sanctifie the Sabboth. Now what is it to sanctifie the Sabboth day, but to put it apart from all other daies for a peculiar vse of Gods worship:

The Patriarkes knew the law of God.

Why the law is giuen to all Christians, as the posteritie of Adam.

for otherwise wee must know, that all other daies are sanctified: so that to sanctifie, it is to do that thing on the Sabboth for which it was commanded: but of this wee shall speake more largely by the grace of God in the last reason. In the meane time let vs briefly obserue this, that as our first parents did sanctifie the Sabboth in viewing the creatures of God, for to praise him: so wee sanctifie it in vsing the meanes, which he hath appointed for his worship. So that first we vsing the exercises of religion, whereby we may bee sanctified, and then ioyne with them the spirituall vse of the creatures, whereby we may bee furthered in our sanctification, should after vse the exercises of loue, wherby we may shew that we are sanctified. Our first fathers needed not ordinarily the ministrie of the word: but had the great bookes of Gods works. We haue neede of the word both publike and priuate, and therefore must learne it, that hauing learned it, we might the better exercise the duties of loue: so then, that which was first to Adam, is now the last to vs, to wit, the beholding of God in his creatures, and the praising of him for the same. In the Psalme 92. which was appoynted to bee sung of the Church on the Sabboth, is set downe as the chiefest vse thereof, the singing of Gods mercie, the shewing of his righteous iudgements, in rewarding the godlie, though afflicted, in punishing the vngodly, though here they bee aduanced, as also in learning to know God in his worship and in his workes. Againe, Psal. 95. wee shall not see any ceremoniall vse of the Sabboth: but that it should be vsed in praying to God, in praising of God, and hearing of his word. This is confirmed, Exod. 31. 13. *Speake vnto the children of Israel, and say, Notwithstanding keepe ye my Sabboths: for it is a signe betweene me and you in your generation, that ye may know, that I the Lord do sanctifie you.* As also Deut. 5. 12. *Keepe the Sabboth day to sanctifie it, as the Lord thy God hath commanded thee.* And Ezechiel 20. 12. *I gaue them my Sabboths to be a signe betweene me and them, that they might know, that I am the Lord that sanctifie them.* In which places, as the reason is adioyned of keeping the Sabboth: so wee must understand, that where it is called a signe, it is meant a document, and not a figure (for euery figure is a signe, but euery signe

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is not a figure, as we may see in the Sacraments) which are not figures or shadowes of things to come: so that, in that the Lorde saith, *my Sabboth is a signe betweene me and you*, it is as much in effect, as if he should say: my Sabboth is a common instruction betweene you and me; of me as the Creator, Redeemer, and Sanctifier; of you as created, redeemed, and sanctified; so that the Sabboth is a document and pledge of Gods will, whereby we should know, what he is vnto vs, and wherein wee should learne what we should doe to him. In which respect this commandement is no more ceremoniall, then the first, where the Lord propoundeth what he is to vs, and secretly includeth what we should bee to him. No marueile then though this bee the principall end, which was not begun to the Iewes, but first inioyned to Adam and Eue. Wherefore wee may thus reason both safely and soundly: Whatsoeuer is the first end, is the chiefest end; but to sanctifie the Sabboth is the first end, because it was ordained so to Adam in time of his innocencie, at what time it could not be a figure, because by the iudgement of all sound learned, whereof I haue read some, there were no figures vntill sinne came into the world, from which our parents were yet free: but a meane to keep them in innocencie, in that notwithstanding their excellent creation they were subiect to falling: therefore this end must bee the chiefest. This was not onely giuen to the posteritie of Abraham, but to the whole posteritie of Adam: and therefore it was not proper to the Iewes, being first begun in paradise, and then afterward renewed in Mount Sinai. So that this morall end was the first ende, and common ende: and although as the Iewes had a more speciall cause of worshipping God, in that they had receiued a more peculiar deliuerance, when they could haue no rest in Egypt, they on this day did remember their rest: yet neuertheless this was not the end, but rather a reason why they did keepe the Sabboth: as wee may see also Exod. 23. 12. where the Lorde commaundeth the seuenth day to rest, adding as a reason, not as an end *that thine oxe, and thine asse may rest, and the sonne of thy maide and the stranger may bee refreshed.* Where this sparing of the beasts is added as a reason drawne from that humanity, which

Adam also in paradise had the tree of life for a signe, not for a bare figure.

No figures till sinne came into the world.

is in the law, not as a thing for this ſpeciall end in this precept cõmanded, which is proper rather to the ſixt commandement, and but acceſſarie vnto this. For which cauſe this ceremonie being but acceſſarie, cannot take away the principall, and being the latter, it cannot take away the former. It is no good reaſon, that the acceſſarie being take away, the principall ſhould alſo be abrogated: but rather on the contrarie, the acceſſarie remoued, the principall may remaine, the more peculiar appertinance being paſt, the more generall ſubſtance may continue: and though the latter bee diſanulled, the former may bee vnabliſhed. Wherefore though the ceremoniall end, which was but an acceſſarie, and added afterward as a thing peculiar to the Iewes, is gone with them, to whom this law was made: yet the morall end, which was the principall, and firſt giuen out as a thing generall to all, appertaineth ſtill vnto vs. Laſtly, whatſoeuer ſeuereth either God from man, or man from man, the ſame is abrogated: the law morall, which is free from all ceremonies, and through Chriſt requireth nothing but a ſincere, though not a perfect obedience, as being voide of all rigour, and exempted from the curſe, therefore the law morall is not abrogated. For nothing is diſanulled, but the rigour and curſe of the law, which made a diuorcement between God and man, and the ceremonie of the law, which made a ſeparation betweene man and man, that is, betweene the Iew and the Gentile, as we may gather, Coloſſ. 2. and Galat. 4. Wherefore we affirme, that as it was peculiar to the Iewes as concerning their deliuerance, that Sabboth is ceaſed: but as it is common to vs with them, and all others to bee preſerued in the meanes of true worſhip, the Sabboth is to be obſerued: ſo that not the doctrine and ſincere obedience of the Sabboth, but the curſe of the law, and rigorous keeping of the Sabboth is abrogated. When one thing hath diuers ends, if one thing be remoued, the other may remaine. For as the Sacraments in the time of the law had two ends: the one to foreſhew that Chriſt ſhould come, the other to aſſure them what they ſhould haue in Chriſt when he came: and in that they did foreſhew Chriſt to come, they are gone, as they aſſured vs what we haue in Chriſt, they remaine ſtill with vs. And

Rigour.

What is abrogated.

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as for one example wee may see in the Sacrament of Circumcision two ends; the one a signe of the circumcision of the flesh, which is now ceased; the other a seale of repentance and faith: and so it is vnto vs remaining a token of imitation, though not in the same manner of administration that is in circumcision, yet in the same matter to that effect, to wit, in Baptisme: so likewise the Sabboth hauing two ends, the one morall, the other ceremoniall: as it was ceremoniall and was giuen to the Iewes, as they were Iewes, it was proper to the Iewes: but as it was morall, not giuen to the Iewes alone, but to our first fathers before the Iewes, and to the Gentiles after the Iewes, it remaineth no lesse to all men, after the Iewes ceased to be a peculiar people, then the comming together to one place doth yet appertaine vnto vs. For although in that the Iewes came together to one place, as it represented the Church of God, it is taken away, because God is present with vs in all places: yet as they had it to establish them in their worship, and we need as necessary helps for religion as euer they needed, the same remaineth with vs. Now, if ỹ Sabboth were but a signe of spirituall rest, as some haue phantastically thought, and not rather an holie schoole to teach vs the worship of God, we would grant it ceremoniall: but seeing this is according to the first institution, and that ceremony but in time and for a time was added vnto it, though wee haue not their day, yet wee haue a resting day, as though we haue not their seales, yet we haue seales, and though the accessarie be gone and ended with them, yet the principall continueth to vs, and remaineth after them. Wherefore we conclude this first reason, that as the Sabboth is morall, we must keepe it in trueth, though in weakenes, knowing that the rigour of the law being gone with the curse and ceremonie, we haue a promise to haue our weakenes and defects herein forgiuen vs in Christ, as we haue in all other things.

Sacraments in time of the law had two ends.

Now let vs come to the second reason, drawne (as wee haue shewed) from the equitie of the lawe, and contained in these words: *Sixe daies shalt thou labour, and doe all thy worke: but the seuenth day, &c.* This appeareth to bee no hard law, nor burthensome, but easie, and such a one as all may yeeld vnto it. For seeing

The second reason drawne from the equitie of the law.

the Lord hath giuen vs ſixe daies for our calling, then let vs not thinke it ſtrange or ſtreight, that hee hath reſerued and taken vp the ſeuenth day to himſelfe: who, if he had commanded one day to worke, and another to be beſtowed in his worſhip, for the glorious profeſſion of his name, might iuſtly haue challenged it. This reaſon then is ſuch, that for iuſtice and equitie cannot but prouoke our obedience, and more forcibly chargeth vs, if we bee diſobedient. This kinde of argument is vſuall in the booke of God, as Geneſ. 3.2,3. where our mother Eue frameth this reaſon to the Serpent very well, had ſhe ſtood to it: *We eate of the fruit of the trees of the garden: but of the fruite of the tree, which is in the middeſt of the garden, God hath ſaid, Ye ſhall not eate of it, &c.* Wherein as ſhe commendeth the mercie of God in giuing them ſo largely the vſe of all the trees, excepted onely one: ſo from the law of equitie ſhe exaggerateth their ſinne, if hauing ſo bountifull an vſe of many trees lawfull, they ſhould eate of the one tree that was forbidden. The ſame reaſon alleadgeth Ioſeph to reſtraine his miſtreſſe of her lewd and lothſome purpoſe, Geneſis 39.8,9. *Behold, ſaith he, my maſter knoweth not what he hath in the houſe with me, but hath comitted all that he hath to mine hand. There is no man greater in his houſe then I: neither hath he kept any thing in his houſe, but only thee, becauſe thou art his wife: how then can I doe this great wickedneſſe, &c.* In which place as he on the one ſide commendeth his maſters liberalitie; ſo on the other ſide he ſheweth how his ſinne ſhould euen by the rule of iuſtice bee more hainous and horrible, if not contenting himſelfe with his maſters curteſie, he ſhould intrude himſelfe into his own poſſeſſion. Againe, from hence Iob reproueth his wife, and ſheweth her blaſphemie, Iob. 5.10. *Thou ſpeakeſt* (ſaid Iob) *like a fooliſh woman: what? ſhall we receiue good at the hand of God, and not receiue euill?* Thus by the ſquare of righteouſnes the man of God proueth her offence to bee the greater, in that hauing receiued ſo many bleſſings, ſhe could not away once to taſte of the croſſe. Out of the mouthes of theſe two or three witneſſes we may gather, how hainous an euill it is, that not contenting our ſelues with the large meaſure of ſixe daies trauaile, wee ſhould bee ſo bold,

bold, as to inuade the Lorde his seuenth day reserued for himselfe.

Thus we see how the Lord graunteth vs sixe daies for our bodies, and the seuenth day for our soules: not that we must thinke, that other daies are to be separated frō this vse, but that this day must bee wholly seuered from other for that vse. For if it were possible, or could bee conuenient either in respect of our calling, or the places where we dwell, twice to meete euery weeke day, as it is yet vsed, though more of custome and fashion, then in faith and of conscience in most places, it were nothing but equall. For looke what proportion is from sixe daies to the seuenth, the same may be gathered from nine, or rather twelue houres to the tenth: whereby the tithe at the least may bee affoorded for the Lorde. And herein is the onely difference betweene the sixe dayes and the seuenth, that the worship of God must in the sixe dayes bee vsed at such seasons, as in wisedome are so separated and diuided to that ende, without any hinderance of our lawfull and necessarie callings, as it doth not take vp the principall, but shreds and ouerplus of our vocation: but on the seuenth day we must make such a separation from other dayes, that what wee did but in part, or the weeke, or working dayes, we may doe in whole on the seuenth and Sabboth daye. True it is, that this equitie of twice meeting euery day, is more conuenient for Cities and populous townes, where many dwell together, then in other places and situations, which for distance off, haue not the congregation so dwelling together.

Here our common distinction of calling the weeke dayes working dayes, and the Sabboth dayes holie dayes, taketh away their friuolous assertion, who thinke that euery day should bee our Sabboth daye, as though wee should confound and shuffle together our working dayes and resting dayes. Not euery day a Sabboth.

Now if the permission of the sixe dayes appertaine to vs, is not the sanctifying of the Sabboth daye also commaunded to vs? And if those thinges bee permitted vs, which concerne our calling; are not much more those thinges commaunded, which respect our sanctification? Wherefore if any say, the

the commaundement is ceremoniall, may not the ſame ſay the permiſſion is ceremoniall? For who ſo affirmeth the one, may affirme the other: but both falſely. If we ſhould admit theſe daies were to be reſtrained in ſome reſpects, and for ſome ſpeciall cauſes, wee affirme this reſtraining muſt bee for a time, but not continuall: and that when the reaſons of the exceptions ſhould ceaſe, then the exceptions themſelues ſhould ceaſe alſo. But ſome will ſay: What will you not allow ſome day of reſt for humbling and faſting, or allowing ſome daies for humbling? will you not allow one alſo for thankſgiuing and reioycing? To this I anſwer, that concerning faſting when there is a ſpeciall neede of a day appoynted, this is no commandement of man, or of the Church, but of God himſelfe, who as he hath laid vpon vs the neede of the remedie: ſo hath he alſo commanded vs to vſe the remedie. And as for the day of reioycing, I thinke it may bee put on the Sabboth, which we make our daies of thankſgiuing. For as the Iewes vſed the Sabboth as a day to remember with thankſgiuing their creation: ſo we may vſe that day for a thankfull remembrance of our redemption, becauſe in it we may meditate of all thoſe benefits, which our Sauiour Chriſt by his natiuitie, circumciſion, paſſion, reſurrection and aſcenſion, hath purchaſed for vs. But if any man obiect, that this is too niggardly and ſparingly, becauſe as God is extraordinarie in mercie, ſo we ſhould bee extraordinarie in thankſgiuing. I graunt that Chriſtian Magiſtrates may for neceſſarie occaſion, in wiſedome of the ſpirit, alter the times, and appoynt ſome ſeaſons for that purpoſe: ſo it bee done for a while, and continue not as perpetuall: for in fixe daies, as we taught before, wee muſt chiefly labour in our callings, and beſtow ſome part of times in God his worſhip: and on the Sabboth day wee muſt chiefly waite on God his worſhip, and beſtow no time on other things but vpon neceſſitie, becauſe we are no leſſe charged on the Sabboth to worſhip God, then we are permitted on the other day to follow our ordinarie callings.

Faſting.

The 3. reaſon. Now let vs proceede to the third reaſon, taken from the lawgiuer, or author of the commandements. For it thus followeth, Exod. 20. verſ. 6. *But the ſeuenth day is the Sabboth of the Lord thy*

thy God, &c. This argument we know to be vſed ſeuerally in the three precepts going before. In the firſt it goeth before the commandement: in the ſecond it commeth after: in the third it is more neerely adioyned. And here it is called *the Lords Sabboth:* which proueth that therefore it muſt bee wholly ſpent vpon the Lorde. Now were it ceremoniall, then it ſhould followe that there were but nine commandements, ſeeing (Deut. 4. 13.) Moſes affirmeth, that the couenant which the Lord commanded his people to doe, were tenne commandements: where we ſee, that not the Church, but the word of God ſetteth downe this computation. And albeit the ceremonies be alſo the commandements of the Lord, neuertheleſſe wee muſt wiſely diſtinguiſh betweene the one and the other. The commaundements were immediatly giuen out by the Lord himſelfe, the ceremonies were giuen immediatly to Moſes from the Lord: but immediatly from God to his people by the miniſtrie of Moſes. For it is ſaid, Deut. 5. 22. *Theſe words the Lord ſpake vnto all your multitude in the mount out of the middeſt of the fire, the clowdes, and the darknes with a great voyce, and added no more thereto.* In which place the man of God ſpeaketh of the tenne commandements, which a little before he had repeated, as they were publiſhed, generally to all by the Lord himſelfe, which therefore are perpetuall to all people, nations and languages, not only to the Iewes, but alſo to the Gentiles. The ceremonies, as we know, were not vniuerſall, but beginning with the Iewes they ended with them: neither were they perpetuall, but in Chriſt his comming were abrogated. This difference is yet more plainly ſet downe, Deut. 4. 13. 14. *Then the Lord declared vnto you his couenant, which he commaunded you to doe, euen the tenne commandements, and wrote them vpon two tables of ſtone. And the Lord commanded me the ſame time, that I ſhould teach you ordinances and lawes, which ye ſhould obſerue in the land, whither ye goe to poſſeſſe it.* Where Moſes maketh a flat difference of thoſe lawes, which God gaue in his owne perſon, and them which were giuen by his miniſtrie. By this word *ordinances*, which is in this verſe, are ſignified, as ſome affirme, thoſe lawes, whereby the Iewes did differ from other people. Thus we

Note.

ſee

see how Moses was the minister of the ceremoniall law, which was giuen but vnto some, and lasted but for a season: but the morall law, which appertaineth to all men, and it is in vertue for euer, the Lord himselfe did giue it forth. Now as we answer the Papists in defending against them the second precept as morall, and not ceremoniall: so we likewise stand against them in this. For looke what straying and vnstaied minds were in the Iewes concerning the worship of God, the same also is in vs by nature: and what helpes soeuer they needed therein, either to bee put in minde of their creation, or to the viewing of God his workes, or sacrificing to the Lord, the same are as needfull for vs to helpe vs in our sacrifices: for wee neede a perfect rule as well as the Iewes, to preserue vs from idolatrie and heresie. Againe, seeing wee haue as great neede of a solemne time for these things, wherein wee may giue our selues wholly to hearing, praying, and receiuing of the Sacraments, as they had for their worship: wee are subiect to as great distractions of minde in our callings, as they were, and being with them of a finite nature, can no more then they doe infinite things. It is as requisit for vs as for them to haue a law, as well for the time, as for the manner of worship: wherein laying aside our ordinarie workes, wee should chiefly and principally wholly giue our selues to those exercises of religion, and duties of loue, which only in part wee did before, and so more freely espie our sinnes past, eschue our sinnes present, and strengthen our selues against the sinnes to come. Wherefore to shut vp this argument, we affirme against the wicked heretikes of our time, that so long as we stand in neede of corporall meanes, as meate, drinke, apparell, and sleepe, for the continuing of our corporall estate: so long we shall also neede the spirituall meanes, as the word, the Sacraments and prayer for the continuing of our soules. And as it is not ceremonial for these considerations to vse these meanes: so it is morall to haue a time commanded and obserued, wherein these things should be practised.

The 4. reason. It remaineth to speake of the fourth and last reason, drawne from the proportion of God his owne example, as may appeare in these words, Exod. 20. 11. *For in sixe daies the Lord made the heauen*

heauen and the earth, the sea and all that is therein, and rested the seuenth day: therefore the Lord blessed the Sabboth day and hallowed it. Wherein we haue thus much in effect, that the Lord made the creatures in sixe daies: so wee in sixe should haue a naturall vse of them. And as he sanctified, that is, put a part the seuenth day to his owne worship, and blessed it with a peculiar blessing giuen to his worship appointed: so we also setting this day apart from the ordinarie workes of our calling, should wholly and onely consecrate it to the worship of God. So that as God made all things in sixe daies: so wee may vse them sixe daies, as Adam did in the garden: and as the Lorde rested from his workes of creation, though not from his worke of prouidence and administration; so must we set apart this day, to looke for a speciall blessing and speciall benediction of God his worship, because of his own promise and institution. Why did the Lord this to our first father? he beheld the workes of euery day, and blessed euery day? We must note, that he gaue a speciall blessing aboue the other daies, vnto this day. Now therefore admit that a man should grant this much to our heretike, that we should bee as perfect as Adam in his innocencie: (which is a manifest heresie) yet they must graunt, that we stood in need of the word and Sacraments, the vse wherein they doe deny, seeing Adam had need of the vse of these things, being yet without sinne. Wee therefore oppose thus much vnto them, that so long as they will acknowledge a needs of corporall helpes, by calling for meate, sleepe, and apparell: so long their soules stand in needs of spirituall meanes, as of the word, Sacraments and prayer, because their soules must as well be preserued, as their bodies nourished. Our first father then had a Sabboth to be put in minde of the Creator, and that without distraction he might the better bee put in minde of the glorious kingdome to come, that more freely he might giue himselfe to meditation, and that he might the better glorifie God in sixe daies. As the heretikes then deny the necessitie of the word, prayer and Sacraments: so we looke for a new heauen, and a new earth, and then we hope and acknowledge, that we shall keepe a continuall Sabboth. But in the meane time, seeing the Sabboth which wee now haue, was

God gaue a speciall blessing to the Sabboth day.

before

before sinne, wee since sinne came into the worlde, haue much more need of it, because that which was to continue Adam in innocencie, is to be recouered, and to continue vs in our recouerie. The Lorde then hauing sanctified this day, it is not our day, but the Lord his owne day.

Obiection. But some will say: How? is God better serued on the Sabboth, then on any other day? Answere, not that we put religion in that day, as it is a day, more then in any other: but that on that day wee are freer from distractions, and liue at more libertie to the worshipping of God, then we are on the other fiue daies, wherein wee are bound to our ordinarie and lawfull calling. Wherefore as we put no holines in the creatures of water, bread and wine in the Sacraments: but acknowledge all inward grace to proceede from God his blessing and institution: so wee promise vnto our selues on the Lord his day a greater blessing, not for anything in the day it selfe, but by reason of God his owne ordinance, and promise of a blessing to the same. And as we deny not a blessing from the Lord on priuate prayer, reading and conference, but acknowledge a greater blessing to bee due vpon by the Lord his owne promise, to these exercises publike in comparison of the other: so wee deny not the grace of God to bee vpon those houres redeemed from our outwarde callings, and consecrated to the Lord: but confesse a more speciall blessing from God to belong to that whole day, which the Lord hath taken vp to himselfe alone, and that for his owne promise sake vnto all them, which come with simple hearts to obey his holy commandement.

Note.

Answer to the reasons that by some are brought against the Sabboth. Now hauing gone through those reasons, which proue the Sabboth day to bee morall, and that this commandement is no lesse to bee obserued, then the other nine: before we enter into the exposition of the law it selfe, it shall bee conuenient to make vp with such reasons, as some men bring to preiudice the truth of that, which hath been already spoken: which being done, by God his grace we will come to the other. The reasons against the Sabboth may briefly bee reduced into such, as either seeme to be drawne out of the expresse words of the Scriptures: or else by some consequence to be gathered from the Scriptures. The ar-

guments

guments borrowed from the written word, are either out of the old Testament, or out of the new: they which are common to the old, are taken either out of the law, or out of the Prophets. Out of the law, they make much adoe about that which is written, Exod. 31. 13. 14. 15. 16. 17. where the Lord saith thus vnto Moses: *Speake thou vnto the children of Israel, and say, Notwithstanding keepe ye my Sabboths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord do sanctifie you. Ye shall therefore keepe the Sabboth: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be euen cut off from among his people. Sixe daies shall men worke, but in the seuenth day is the Sabboth of the holy rest to the Lord: whosoeuer doth any worke in the Sabboth day, shall die the death. Wherefore the children of Israel shall keep the Sabboth, that they may obserue the rest throughout their generations for an euerlasting couenant. It is a signe betweene me and the children of Israel for euer: for in sixe daies the Lord made the heauen and the earth, and in the seuenth day he ceased and rested.* Out of these wordes they snatch these three reasons. First they triumph before the conquest, and say, it is manifest that it is a signe: and therefore as they please to conclude, it is a figure. True it is, that it is here called a signe, vers. 13. 17 also Ezech. 20. 12. it is plaine thou beist: this is no good reason, that seeing the Sabboth is a signe, therefore it is a figure or shadow. For although euery figure and shadow be a signe, yet euery signe is not a figure or shadow. A figure foreshewth a truth hereafter to be reuealed, a shadow pourtraieth a bodie hereafter to be exhibited: but a signe, as it doth sometimes signifie a thing afterwards to be looked for: so it doth sometimes assure vs of a thing already performed. The figure ceaseth when the truth commeth: there is no vse of the shadow when the bodie is present: but the signe and the thing signified may be ioyned together, and both of them serue for a present vse. Againe they gather out of the 16 verse of the chapter, which we haue in hand, wherein is said, *The children of Israel shall keepe the Sabboth, that they may obserue the rest throughout their generations for an euerlasting*

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commaund: that, because the Sabboth of God is his covenant forever, that is, vntill Christ, it is ceremoniall. True it is, that the law admiteth this phrase of speech sundrie times, to say *for ever*, that is, vntill Christ, in whom all things are fulfilled. But we must obserue this generall rule as our guide, when we will know what figures and ceremonies end in Christ, and what morall precepts belong vnto vs. When a thing is vrged to the Iewes, and hath a peculiar reason made properly to the Iew, and appertaineth nothing to the Christian; then as it begun with the Iewes, as they were Iewes, it ceased with the Iewes: but when the reason of the thing vrged is not peculiar to the Iewes, but also belongeth to the Christians; then the thing commanded is not proper to the Iew, but common to the Iew and Gentile. Wherefore let vs square out the reason by the line of this generall rule. It is here added, vers. 17. *For in sixe daies the Lord made the heauen and the earth, and in the seuenth day he ceased and rested.* Where if it had been sayd, they shall obserue the rest for an euerlasting couenant, because they were brought out of Egypt, I would haue granted it to haue been peculiar to the Iewes: but seeing this is the reason, *the Lord rested*, which is common, not to the posteritie of Abraham alone, but to the whole posteritie of Adam, the commandement must bee graunted generall both to Iew and Gentile. For it is a common instruction to all men in all ages to labour sixe daies, wherein the Lorde made the heauen and the earth, and to cease from labour the seuenth day, because in it the Lord rested. The plaine sense then of this place is briefly this, as if the Lord should say: I made this law in the beginning of the world, and it shall last to the end of the world: I made it to Adam the father of all generations, and it shall endure to the last of al his posteritie from generation to generation: I made this law to ease me selfe after my great paines taken in the creating of the world in sixe daies, and you shall keepe it to ease your minds, which are fraught with many distractions, by reason of your seuerall callings in those daies. Neither would I haue any to think, that the Lord had need of any refreshing, who being infinite, cannot be subiect to distractions or wearines: but we must know, that where the Lord is said, that

To know things morall and ceremoniall.

Note well.

How God is said to rest after the creation.

that he refreshed himselfe, by taking a view of his creatures, he commendeth his loue to vs ward, in shewing rather what ought to be in vs, then what was in him. For such alacritie and diligence should wee vse in our callings, as wee should bee glad when the Lords day commeth, that in it wee shall recouer our selues, and ease our minds of those distractions, which burthen vs in our outward calling, and so refresh our selues with spirituall pleasures in the pure worship of God, and thankfull beholding of his workes. We see how these reasons make rather flatly with vs, then against vs. And thus much for their proofes out of the prescript words of the law: now let vs consider what they alleadge out of the Prophets.

The second obiection out of the Prophets.

Their reasons out of the Prophets bee taken either out of Esay, or out of Ezechiel. Out of Esay they vse these places, Esai. 56. 1, 2. and 58. 13, 14. and 66. 23. The words of the Prophet, chap. 56. 1, 2. are these: *Thus saith the Lord, Keepe iudgement and doe iustice: for my saluation is at hand to come, and my righteousnes is to be reuealed. Blessed is the man that doth this, and the sonne of man which taketh hold on it: he that keepeth the Sabboth, and polluteth it not, and keepeth his hand from doing any euill.* See, say they, here is the Sabboth commended as a resting from sinne. I deny it not, but our controuersie is about the ground of the Sabboth. For why doth the Lord so call on his people by the Prophets for keeping the Sabboth, and crieth so much against the breach of the same, but because it was the especiall meanes of God his worship and their saluation: which being contemned, they contemned God his worship, and their owne welfare? And because in this horrible contempt of the holy schoole of the Lorde, where they should haue learned both their religion towards God, and duties to their brethren, they gaue a manifest token of vnrighteousnesse in both, they are worthily threatned by the Prophet. And concerning the pure interpretation of this place, by keeping the Sabboth, is meant the obseruation of the first table, by keeping their hands from doing any euill, is vnderstood the obedience of the second table: so that the thing in this place chiefly vrged is this, that they should keepe the Sabboth, which might nourish them in

The interpretation of Esay 56. 1, 2.

in the worship of God, and in duties to their brethren. But say they, the Sabboth is here ioyned with ceremonies, as may appeare in the verses following: therefore it is a ceremonie. This is no sound argument. For in the law is set downe the morall law, which teacheth the common duties of all Gods people, wherein be also the ceremonies, which describe the duties peculiar to the Iewes: whereupon we must not conclude, that therefore the morall law is ceremoniall. Againe, these ceremonies containe not only certaine trueths of spirituall things, which should be accomplished in Christ, but also of other meanes which should succeed in their places. True it is, that if they had only contained trueths of spirituall things in Christ, it had been somewhat, that they affirme: but seeing they haue also in thē such meanes, which though not in the same manner, yet more effectually are afterward to be vsed, the reason is not good. Wherefore we reason against them thus: that, albeit wee haue not the manner of their sacrifices, yet we haue our sacrifices and meanes of Gods worship succeeding them. For though wee haue not, as they had, Priests to offer for vs, and such slaine sacrifices as the Priests did offer for them: yet wee haue the ministers of the word of God, which cuts vp mens consciences, by whom the secrets of mens hearts are made manifest: 1. Cor. 14. 25. *Which being might ie in operation, and sharper then a two edged sword, entreth thorough euen to the dividing asunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and intents of the heart:* Heb. 4. verse. 12. And whereby Christ is as it were freshly crucified vnto vs, and that by so much the more profitably, then if we were present at the thing it selfe, as beside the describing of the manner thereof, the fruite of it is more effectually preached. And certainly we may affirme, that then the dumbe sacrifices of the blind Papists came in, when this glorious sacrifice of preaching ceased. And where the word in any power and sincerity is administred, there doubtles the preaching of the law striketh vs, and the preaching of the Gospell bringeth vs to Christ.

Herein is the difference betweene the Iewes and vs, that they in all their Sacraments and sacrifices represented Christ, that was

to come, and shewed that their sinnes in him should be taken away, being yet to come: we manifestly in our sacrifices witnes, that he is already come, and that our sinnes in his death are fully pardoned. Besides, to these forenamed sacrifices wee haue the sacrifices of prayer, and thanksgiuing: whereof the Prophet speaketh, Psal. 141. 2. *Let my prayer be directed in thy sight as incense, and the lifting vp of mine hands as an euening sacrifice.* As also Psal. 119. part. 14. vers. 108. *O Lord, I beseech thee accept the free offerings of my mouth, and teach me thy iudgements.* Of these sacrifices is mention, Mala. 1. Hose. 14. 2. Mat. 24. Ioh. 3. Heb. 13. 15. Now in that it followeth, Esai. 56. 7. that *the Lord will bring them to his house of prayer*: I grant, in that they had but one house of prayer, which represented to them the Church to be one, it was ceremoniall: yet I also confesse, that in the same was this common trueth, that it should bee a meane to worship God. Wherefore in this place the Lord commandeth and commendeth holie assemblies euen to vs, to whom they bee as needfull as to the Iewes. For though it bee not now necessarie, nor required, that wee should goe vp to Ierusalem to worship after the manner of the Iewes: yet besides our priuate houses, wherein we may worship the Lord, we haue neede of one publike and common place to meete in: whereunto the Lorde in his Gospell hath made this promise, that where two or three shall be gathered in his name, he will be in the middest of them. This also is commended vnto vs by the example of the holy Apostles, who met together, and besides their seuerall houses it is said, Acts 2. 46. *They continued with one accord in the temple*: so that they had one place, where the Word, the Sacraments, Prayer, &c. were vsed. And though we now haue not the same offerings, places, and sacrifices which the Iewes had: yet wee haue these things more effectually then they: and though wee haue not the Sabboth, yet wee haue a Sabboth. The words, Esai. 58. 13. be these: *If thou turne away thy foote from the Sabboth, from doing thy will on mine holy day, and call the Sabboth a delite, to consecrate it, as glorious to the Lorde, and shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vniuerse, 14. Then shalt thou delite in*

The interpretation of Esay 58. 13.

the Lord, and I will cause thee to mount vpon the high places of the earth, &c. This is spoken to the present estate of the Iewes, as then they were, and not properly to the Gentiles, but as they may see their estate in the Iewes, in which respect it may be profitably applied and gathered to the Gentiles, but euident it is, that here properly it was spoken to the Iewes. For in this place the Prophet sharply reprehendeth them, because they kept not their fastings and holie daies aright. Howbeit, they did not sticke to complaine among themselues, that they had fasted, that they humbled themselues, and vsed all the meanes which their fathers before them had done: but all in vaine, in that they felt not the like effects, which their fathers did. Wherefore the Lorde by his Prophet answereth them in this sort: True it is, that ye fast indeed, but therewithall ye lie and liue still in your sins, ye fast, but without repentance: and so farre are ye from true forsaking of your sinnes, that on your fasting daies, howsoeuer like hypocrites ye vse the outward action, ye exercise crueltie, oppression, debate and strife: and doe ye looke, that this holie hypocrisie should be acceptable vnto me? No. If ye will please me with your fasting, repent ye of your sinnes, shew forth your sorow by the fruites of loue, in exercising the workes of mercie and compassion: which things when I shall behold in you with an vpright heart, then I will accept your offering, and be pleased with your fasting. Againe, doe not thinke that I will looke vpon your holidaies, so long as ye vse them but vpon custome and in hypocrisie, making them vnprofitable for my worship, and your saluation and repentance, vntill such time as ye endeuour a better and more holie vse of them, both concerning the pure honouring of my name, and the furthering of your owne saluation. Behold here (say they) the Sabboth is here abrogated, then which they can affirme nothing more contrarie out of this place. For here is no abrogating of the Sabboth, but an establishing of the true celebrating of the Sabboth, with a sharp reprehending of their corrupt and present estate. And as he speaketh against their corrupt Sabboth, so he taxeth them for their hypocriticall fasting: so that if they will haue the Sabboth to bee abrogated, much more must they driue

Fasting.

fasting

fasting out of the doores of the Church, against which he is most earnest, and telling them that their fasts are not in trueth, the Lord sheweth them, with what fasting he is pleased. Againe, say they, see, here it is manifest that to cease from sin is our Sabboth, which we must keepe. I answere, it is the fruite of the Sabboth which we must keepe: and therefore, because where the meanes are vsed without any effect or fruite, there the meanes are nothing, the Lorde rather vrgeth them to the effects and keeping of the Sabboth with fruite, then disanulleth the Sabboth. And it is vsuall in the word of God to vse the effect for the cause, and the fruite for the meanes, as we may see Iam. 1.27. *Pure religion and vndefiled before God, euen the father is this, to visit the fatherles and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Which briefly is, as if the Apostle should say, this is the effect of true religion, when faith doth purely shew it selfe in the workes of loue. Againe, Ioh. 6.47,48. *He that beleeueth in me, hath euerlasting life: I am the bread of life.* Where our Sauiour Christ sheweth, that the effect of faith is the eating of Christ his flesh, and drinking of his blood. So that, to vse the meanes without the effect is hypocrisie: as also to looke for the effect without vsing of the meanes, is foolish presumption. Wherefore wee affirme, and that from the mouth of the Lord by his holie Prophet, that to rest in fasting and in the Sabboth an outward meane, is of no value, being separated from good workes, the issue and the effect of the same, that if we would God should bee mercifull to vs, we should also shew our selues mercifull vnto others. So then the Lord taketh not here away the one, but sheweth ỹ one to be fruitles without the other, and is so far from taking away the Sabboth, that rather he goeth about to informe them in the true vse of the Sabboth. The meaning therefore of the Prophet his words is this: If thou wilt not rest in the bare ceremonie of thy holidaies, but wilt doe thy holy seruice to me, and duties of loue to thy brethren; then shalt thou shew thy selfe to take true pleasure in God and his worship. Where we must learne so to delight our selues with the meanes of our saluation, that seeing wee can but in part giue our selues vnto them in the weeke daies, wee should great-

ly reioyce when the Sabboth day commeth, contrary to the practise of the people in Amos his time, who would say, Amos 8.5. *When will the new moneth be gone, that we may sell corne? and the Sabboth, that we may set forth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?* Wherefore wee conclude, that here is not the abrogating, but the pure celebrating of the Sabboth, which appeareth by effect, when it draweth vs neerer to God, and causeth vs to take greater pleasure in his waies.

The interpretation of Esay 66.23.

There remaineth that, which is Esai. 66.23. *And from moneth to moneth, and from Sabboth to Sabboth shall all flesh come to worship before me, saith the Lord.* Where it is said, from Sabboth to Sabboth, behold (say they) here is set downe a continuall Sabboth to be obserued euery day in the kingdome of Christ, and therfore there ought not to be one prescript day only in the whole weeke. But the reason is most weake, and containeth a manifest absurditie. For if euery day should be a Sabboth, and we in the Sabboth are commanded to doe no manner of worke; when should wee trauaile in our ordinarie callings, whereunto the Lord himselfe hath permitted vs sixe daies? Thus wee see the sixe daies of our ordinarie callings should be pulled away. If they say, that a man may follow his calling, and yet worship God sufficiently, and as becommeth the holy Sabboth, then they must grant, that we may doe our ordinarie workes on the Sabboth, as also they suspect the Lord of want of wisedome. But if wee should looke narrowly into these mens liues, wee should finde, that whilest they crie out to keepe euery day a Sabboth, they in trueth in the meane time obserue no Sabboth at all. Besides, in that there needeth one particular day wholly to bee giuen to the Lord, it is certaine, that the deerest children of God, who vpon the other daies redeeme time to Gods worship, earnestly desire this.

Now concerning the place it selfe, which they seeme much to misconstrue, we must vnderstand two things. First, it is not simply to be taken, but in the way of comparison: secondly, it is meant of the kingdome of glorie, and of the second comming of Christ. In the way of comparison it is vnderstood thus: that the people of God

God ſhould not content themſelues to worſhip him on the Sabboth only, but alſo in the other ſixe daies it ſhould be lawfull for them to haue holie aſſemblies and Chriſtian meetings: which though they now ſhould doe but in part, by reaſon of their ordinarie callings, hereafter they ſhould doe it both continually and perfectly in the kingdome of heauen. Which thing was performed euen of the Apoſtles, who, although they obſerued one ſolemne day, yet had they their godly aſſemblies for holie exerciſes on other daies alſo. True it is, that the Familie of loue pretends a ſhew of the kingdome of God in this life by riſing from ſinne, ſaying, that we here ſit in heauenly places. But the Scriptures in this caſe ſpeake of the beginning, not of the conſummation of God his children in glorie. For in this life we poſſeſſe, but in hope that, which perfectly we ſhall enioy. We be here admitted but into the entrie of this kingdome, wee here take vp our hold, wee receiue our deedes, our leaſe and euidence are giuen vs in this world to aſſure vs, that hereafter wee ſhall haue the full fruition and perfect poſſeſſion. Wherefore another Prophet ſaith, Ierem. 31.33,34. *This ſhall be the couenant, that I ſhall make with the houſe of Iſrael. After thoſe daies, ſaith the Lord, I will put my law in their inward parts, &c.* 34. *And they ſhall teach no more euery man his neighbour and euery man his brother, ſaying, I know the Lord: for they ſhal all know me from the leaſt of them to the greateſt, ſaith the Lord.* Where wee may ſee, that though the full accompliſhment of our glorie and knowledge is in heauen: yet true it is, that here it is begun, and ſhall be finiſhed hereafter, when we ſhall perfectly know God, whom now we know but in part, and as it were in a mirrour. For euery one, as it is Heb. 5.12. concerning theſe times, ſhould be able through God his ſpirit to teach others according to that calling, wherein the Lord hath placed him. And as that place teacheth not, that all ſhould be Doctors, but that there ſhould be knowledge in al, though in greater meaſure in ſome: ſo our Prophet meaneth not, that euery day ſhould be a Sabboth, but that Chriſtians in euery day of the week ſhould prouide for the worſhip of God in ſome meaſure, though more fully and more ſolemnely on the Sabboth. So we ſee the force of

this to be in the way of a comparison, that Christians should not satisfie themselues concerning the worship of God with the Sabboth: but that also, as their calling would permit, they *should worship from Sabboth to Sabboth.*

A rule for the interpretation of Scriptures.

As for the second answere, to proue against the maintainers of a continuall Sabboth, that this place is meant of the Church triumphant, and not of the Church militant, it shall easily appeare, if wee consider diligently what goeth before, and what commeth after: which rule is worthily to be followed in sifting out the true sense of the places in the Scriptures. Now in the verse going before, mention is made of the new heauens, and the new earth: whereby he meaneth not the first comming of Christ in humilitie, but his second appearing in glorie, as may appeare 2. Pet. 3. 13. where the Apostle repeateth the same words, saying, *We looke for new heauens, and a new earth, according to his promise, wherein dwelleth righteousnes.* Surely if the Prophet had meant this to haue been in Christ his comming in the flesh, it is most like it should haue been in the florishing estate of the Church, and glorious times of the Apostles: but that it was not so, it is manifest by the Apostle his owne words, *We looke for new heauens, &c.* In the verse following, the Prophet speaketh of the worme that shall not die, and of the fire that shall not be quenched: which vndoubtedly is vnderstood of the hels, whereinto the wicked shall be cast at the last iudgement day, as may bee gathered by our Sauiour Christ his wordes, Marc. 9. 43, 44. where he maketh mention of hell, *where their worme dieth not, and the fire neuer goeth out.* Wherefore by the premises and sequell wee conclude with the learned, that the Sabboth here mentioned must bee kept in the kingdome of heauen. And therefore their continuall Sabboth, which they would haue in this life, is a deuise of their own braine, and not gathered out of this place. And thus much of the reasons, which seemed to proue the Sabboth ceremoniall, taken out of the prescript words of the old Testament. As for that which we alleadged out of Ezechiel chap. 20. it is alreadie answered sufficiently in confuting their first reason, which was drawne out o Exod. 32.

Now

Now it remaineth in like maner to consider of their arguments, which they take out of the new Testament, and that either out of the historie of Christ, or from the writings of his holie Apostles. And because the foure Euangelists agree in one harmonie, we will briefly reduce all their reasons into one or two principall places, namely, Matth. 12. 1, 2, 3, 4, 5, 6, 7, 8. and Marc. 2. 27. In Matth. 12. it is said: *At that time Iesus went on a Sabboth day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate. 2. And when the Pharises saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabboth. 3. But he said vnto them, Haue ye not read what Dauid did when he was an hungred, and they that were with him? 4. How he entred into the house of God and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests? 5. Or haue ye not read in the Law, how that on the Sabboth daies the Priests in the Temple brake the Sabboth, and are blameleſſe? 6. But I say vnto you, that here is one greater then the Temple. 7. Wherefore if ye knew what this is, I will haue mercie, and not sacrifice, ye would not haue condemned the innocents. 8. For the Sonne of man is Lorde, euen of the Sabboth.* The occasion of this doctrine of Christ is, that he going abroad to preach with his disciples, they for hunger pulled the eares of corne. Hereof arose by the Pharises this controuersie, who accused the disciples for trauailing on the Sabboth day, as though they had done a worke on the Sabboth, which was not lawfull to be done, because the Law said, that no man should trauaile on that day. Our Sauiour Christ hearing this accusation, defendeth his disciples: whereof some conclude, that our Sauiour here abrogated the Sabboth. But what could they haue forged more vntrue? For if, as they say, he now had abrogated the Sabboth, then our Sauiour Christ did not obey euery part of the ceremonies vnto death: which to affirme, let them tell the danger of it. Nay rather according to the iudgement of the better learned wee affirme, that Christ is so farre off from speaking against the Sabboth in this place, that he setteth downe the pure obseruation of the same against them, who peruersly and vntruly did iudge of

Answere to their arguments, taken out of the new Testament.

And Luk. 6. 1. it is sayd, *Sabbatum secundo primum*: so it seemeth this is vnderstood of a ceremoniall, and not of a morall Sabboth.

The examination of Matth. 12. 1, 2.

of it. And here wee ſee the Phariſes deale very cunningly with them. For they might as well haue accuſed the diſciples of theft, as of breaking the Sabboth, had they not knowne, that as the law permitted a man to goe into the vineyard for to gather grapes, ſo he caried no cluſters away: ſo they to ſatisfie their hunger, might preſently eate of the eares of corne, carying none away with them. Howbeit they could not ſee, that this their trauaile was not like their ordinary trauailing on the other daies, and that it was agreeable to the Sabboth, the law permitting a Sabboth daies iourney. This ſome curiouſly haue defined to be the ſpace of a mile, ſome two, ſome three miles: vnto whom as I doe not denie the libertie of their iudgement, ſo I thinke it to conſiſt of that diſtance, as a man conueniently may trauaile for ſome holie purpoſe, without any hinderance of the ordinarie exerciſe of that day, and without wearieſomnes either to bodie or minde, whereby he ſhould be the vnfitter for the Lords worſhip, or his duties. And therefore they that dwelt but ſo farre from Ieruſalem, that they might on that day conueniently goe to the ſacrifices, and returne home without any of the former hinderances, made a Sabboth daies iourney. And now in our times a man may lawfully goe ſo farre for the more comfortable or holy vſe of the day in hearing: ſo that neither his bodie be wearied, nor any due time of hearing be pretermitted, and that without preiudice or breach of the Lords day. Wherefore ſeeing our Sauiour Chriſt and his diſciples trauailed to ſo holy an end, and no further then by a Sabboth daies iourney was lawfull, the end of the iourney, which ought to meaſure this and like actions, proueth, that herein there was no breach of the Sabboth. Neither is it likely, that ỹ Phariſes reproued and controlled the diſciples for trauailing, ſeeing euen they themſelues with them were companions in the iourney, but rather they did it for their plucking the eares of corne: whereby they ſhewed, that the ceremonie of reſting was not the chiefe thing in the Sabboth, as now adaies ſome doe thinke. Well, it is moſt probable, that the diſciples being gone farre from the place, from whence they did ſet out, (becauſe if they had then fainted, they would there haue recreated themſelues) and farre diſtant from

A Sabboth daies iourney, what.

from any place, where they might eate (for if they had been neere any place, they might rather haue refreshed themselues with other things, then with corne) they through fainting and for want of other necessaries, were constrained to satisfie their present necessitie with these things, which if they had not done, they should not haue been able to persist in their calling, which was agreeable to the Sabboth: the workes whereof did neuer restraine from eating, which notwithstanding they might as iustly haue reprehended in the disciples, as their plucking of the eares of corne. The arguments whereby Christ doth answere them, may briefly bee referred to fiue heads. The first is set downe in these words, vers. 3. *Haue ye not heard what Dauid did, when he was an hungred, and they that were with him? 4. How he entred into the house of God, ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but only for the Priests?* Behold he speaketh here of the ceremonie of shewe bread, which was broken for the preseruation of mens liues: whereby he sheweth, that ceremonies as a thing of lesse importance, must giue place for lifes sake. So that this is spoken of the end, because the thing which is forbidden for a common end, is not broken for a particular vse. Wherefore if Dauid and his company did eate of the shew bread to serue their necessitie, and that without breach of the Law, how much more may my disciples eate the eares of corne, to enable them the more to attend vpon the ordinance of God? It is a rule in the ciuill law, that it is against ciuilitie too greedily to hunt after the sillables of their Maximes, and too carelesly to neglect and pretermit the true sense of the law. In which thing our Sauiour trappeth the Pharises, who were too seuere censours of the letter, and too secure obseruers of the matter of the law. Our Sauiour therefore in effect meaneth thus much, that as it was not lawfull to eate the shewe bread vsually or ordinarily, and yet to eate it vpon necessitie it was not vnlawfull: so vsually to gather corne on the Sabboth, euen in time of haruest, it was not lawfull, and yet extraordinarily and vpon necessitie to gather it, was not vnlawfull on the Sabboth, which permitted the workes of necessitie, whereby men might be the better enabled, and the lesse hindered

dered to doe the workes of that day. And for this cauſe, ſeeing the diſciples without this helpe ſhould haue been vnfitter either to haue preached to others, or heard our Sauiour, and by it were enabled the more to either of theſe things: it is euident, that they were ſo farre off from breaking the Sabboth in ſo doing, that rather they ſhould haue broken it in not ſo doing. So that Chriſt doth not only not abrogate the Sabboth in this place, but alſo reprehending the Phariſes for their miſconſtruing the law, and too ſtrickt taking it without due conſideration of the end thereof: he ſetteth downe a more pure obſeruation of the ſame.

The 2. reaſon. The ſecond reaſon, which is drawne from the Law it ſelfe, and from the Prieſts owne practiſe, may bee gathered out of the fift and ſixt verſes: *Haue ye not read in the Law, how that on the Sabboth daies the Prieſts in the Temple breake the Sabboth, and are blameleſſe? 6. But I ſay vnto you, here is one greater then the Temple.* As if he ſhould haue ſaid, verely ye miſconſtrue the Sabboth, ye muſt better conſider, what kinde of workes the Sabboth forbiddeth, to wit, the workes of mens ordinarie callings, not being fit for the dignitie of the Sabboth, and nothing tending to the worſhip of God: but if they beſeeme the dignitie of that day, and are done for God his holy worſhip, they are not vnlawfull. Aduiſe your ſelues, I pray you, doe not euen your owne Prieſts on the Sabboth day ſlay their beaſts to ſacrifice? doe they not circumciſe on that day? and doe not ye carie your children to the Temple to bee circumciſed, which are workes both in reſpect of your Prieſts and you, and yet in that in theſe things ye are made the fitter to ſerue God in his worſhip, ye thinke not it vnlawfull? Likewiſe know, that this plucking of the eares of corne in my diſciples, is no work of their ordinarie callings, but to make them more able for the worſhip of God. In that he nameth the prieſts, he ſheweth that he rather ſpeaketh againſt the perſons, then againſt the cauſe, and ſtrangleth them in their own argument. For the anſwere in effect is this: If my diſciples prophane the Sabboth, then did your owne prieſts the ſame. Vnder this wee may couch the anſwere of our Sauiour Chriſt to the Iewes, who accuſed him for healing of the ſick man on the Sabboth day, Ioh. 5. 17.

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My father worketh hitherto, and I worke: that is, as my father ceased from the workes of creation, yet he ceased not from doing good on the Sabboth: so though I and my disciples haue ceased from our ordinary callings, yet cease wee not after the Father his owne example, to doe the workes of mercie on the Sabboth. For the workes of God his prouidence are to be done euery day. Seeing he then vouchsafeth to put vs in his stead to doe good things, we may lawfully doe them though with some bodily labour, as we may on that day resort to the imprisoned, visit the sick, relieue the needie, reconcile the vncharitable, and admonish the vnruly. And why? we seeke not herein our owne profit, but the profit of our brethren: wee desire not our owne glorie, but the glorie of God. In which cases we are not forbidden, but commanded to doe good on the Sabboth. If we looke narrowly into the history of our Sauiour Christ, we shall see it was most vsuall vnto him to heale the sicke, to restore sight to the blinde, to open the mouthes of the dumbe, and to frequent like exercises on the Sabboth day. And for what cause? Because on other daies men following their ordinary callings, could not so well follow him: but on the Sabboth day, their other busines set apart, they attended on him willingly, and resorted together: so that, if he had done these things on the other daies, he should haue hindered the ordinary callings of men, by the concourse of people: or else he should haue done them to the lesse glorie to God, if no company nor concourse had been made. Wherefore as both the people on that day were fittest to come to Christ: so Christ was then most needie, when his workes also might most make for God his glorie. Besides, he did then these things rather, that hee might weane the Iewes from their superstitious opinion of the Sabboth, and bring in the pure vse thereof in exercising the workes of loue. Now, if the outward rest of the day had been the chiefest thing therein, as the Pharises then dreamed, and many now adaies haue thought: then how would Christ haue done these things, who was to doe and fulfill all things commaunded in the morall law, and left nothing vndone in any one iot of the ceremoniall law, vntill the vale of the Temple of his bodie was rent. Thus we see how the chiefe end

was

was morall, and not ceremoniall: and as it is morall giuen to all men to further them in the meanes of their saluation, it is as needfull for vs as for the Iewes. Againe, Christ was asked of no one question more then of the Sabboth, and in all his answers he rather inueigheth against the peruerting, then intendeth the abrogating of the Sabboth. In like manner, he meaneth nothing lesse then the abrogating of the day in his apologie against the Pharises: but rather laieth open their folly in prouing to their faces, that they cauill too much for the peruerting of the Sabboth, seeing they are driuen to reprehēd that in others, which they themselues doe. The reason of his defence insinuateth thus much: If ye think it an holie dutie to cut the flesh of children on the Sabboth, because it is done in your Temple, which otherwise might seeme a spice of murther and crueltie. Againe, if ye thinke the Temple commaunds the worke of slaying your beasts for sacrifice, which being done in the market place were too butcherlike; then I giue you to vnderstand, that my disciples doe nothing vnbeseeming the Sabboth, so long as I am present with them, who am greater then the Temple.

The 3. reason. The third reason is contained in the seuenth verse: *If ye knew what this is, I will haue mercie and not sacrifice, ye would not haue condemned the innocents.* Here our Sauiour Christ, as before hee had defended his disciples by testimonies out of the law: so now excuseth them by the witnesse of the Prophets, and citeth a place out of Hosea, chap. 6. 6. as if he should say: What workes doth the Sabboth forbid? are they not the workes of our ordinary calling? What workes doth the Sabboth commaund? To sacrifice only? No: but to doe the workes of mercie also, which is the end of all our sacrifices. Why then seeing the law doth not forbid the duties of loue to bee done, will ye denie this worke of mercie to my disciples, that when they faint, they might not be refreshed? That this place of the Prophet is thus to bee construed, that the Lord will not haue sacrifice alone, but mercie withall, wee may proue it by other places of the Scriptures, as 1. Cor. 1. 17. *Christ sent me not to baptize, but to preach the Gospell:* where the Apostle meaneth, that he was not chiefly and only sent to baptize, but to preach

preach also. So that the place is to bee vnderstood in the way of comparison, that when one of the things cannot be conueniently done without the other be vndone; then mercie, which is better then sacrifice, must be preferred, as being the issue whither sacrifice is referred. And in this respect, though simply in themselues considered, and in respect of the persons to whom they are performed, the first table of the Law and the duties thereof are to bee preferred before the second table, and the duties thereof: yet in comparison, when one of these must of necessitie be left vndone, because both cannot be done together: seeing the Lord most alloweth of our obedience, when testimonie thereof is witnessed by practise to his saints, and in the exercises of loue, we performe that in trueth, which otherwise we labour for but by meanes, the Lord desireth mercie, and not sacrifice, and the knowledge of his will more then burnt offerings. So that herein the disciples doe not only not breake, but keep the Sabboth. This argument Christ vseth, Marc. 3. 4. where hee being reproued, because on the Sabboth day he healed the man that had a withered hand, said to his accusers, *Is it lawfull to doe a good deede on the Sabboth day, or to do euill? to saue the life, or to kill?* As also Luke 14. where he on this manner answered the Pharises, who watched him, whilest he healed the man which had the dropsie: 5. *Which of you shall haue an asse, or an oxe fallen into a pit, and will not straite way pull him out on the Sabboth day?* As if hee should say, why doe ye watch to take me in this thing? Will ye permit the workes of mercie to be done to beasts, and will ye denie them to be done to men? Why? will ye helpe your beasts being in perill, and may not I helpe this man being in such danger? Howbeit we must here note, that our Sauiour Christ in shewing how in this law is humanitie to creatures, giueth no iot of libertie to worldly men, who vnder pretence of this obedience, seeke rather their owne priuate gaine in rescuing from perils the creatures, then the glorie of almightie God, which may redound to him by the more cheerfull and comfortable seruice of the creature being thus redeemed. Now, if any shall here further inquire, whether in seeding time, or the haruest season, when the times before haue been and still are like

to be vnseasonable and vntemperate, they may somewhat on the Sabboth giue themselues to sowing, or gathering of their corne: I answere, No. For it is by speciall words expressely forbidden, Exod. 34.21. *Sixe daies shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the harueſt thou shalt rest.* And surely of all times labouring in harueſt seemeth most vnlawfull. First, if as God his benefits grow on vs, we must grow in thankfulnes, then reaping at that time, we ought to render most thankes, and not to thinke the worship of one day sufficient in seuen, much lesse to cut it from the Lord in part or in whole. Secondly, seeing in the weeke going before wee haue euen wearied both our owne bodies by labour, and much more the bodies of our beasts in trauaile: besides that in working on the Sabboth, we contemne the ordinance of God most vnthankfully, which so well in his law in this case hath prouided for vs, we deale too vnnaturally with our selues, and too iniuriously with our cattell. Againe, if wee on this day make no conscience of the worship of God contemned by this worldly labouring, wee manifestly bewray our want of faith in Gods goodnes, wisedome and prouidence: as though he either would not preserue that, which hitherto he nourished out of the earth: or that he hauing dealt so mercifully in many benefits before, should now in one faile vs: which vndoubtedly he would not doe, did not our sinnes prouoke him thereunto. Wherefore if so it come to passe for our sinnes, wee must rather in patience, repentance, and wisedome submit our selues to the punishment, then prophanely and obstinately to seeke by such meanes to shake it off. True it is, as we haue sayd before, that workes of necessitie bee lawfull on the Sabboth: but wee must vnderstand it of necessities present, and not of perils which are imminent, that is, which are like to come, but yet are not come. For when the danger is present, as an house is on fire, bloodshed by reason of a fray is like speedily to be committed if helpe be not, or in such like cases, because the Lord hath as it were cast the remedie vpon vs, and put vs in his owne head for ministring of helpe, ere many vse our libertie: but when it is to come, and it is still in the Lord his hand, we must cast the whole remedy

1 Prophaning the Sabboth in harueſt how great a sinne.

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Two kinds of necessitie.

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vpon him, if the daunger fall, knowing that he in his prouidence and mercie will remoue the euill, or else in sending it will punish our sinnes.

But to returne from this to that, from which we a little digressed, the reason of Christ here vsed is yet pressed further, Luk. 13. 15. where he answereth the master of the Sinagogue, who had indignation at him for healing on the Sabboth, *Hypocrite, doth not each one of you on the Sabboth day loose his oxe, or his asse from the stall, and leade him away to the water?* 16. *And ought not this daughter of Abraham, whom Satan had bound for eighteene yeres, be loosed from this bond on the Sabboth day?* That is, will ye water your cattell on the Sabboth, which thing your Rabbins thinke not vnlawfull: and thinke ye that I breake the Sabboth for helping a faithfull beleeuer? Is not this rather hypocrisie in you, then any new doctrine in me? But here some will obiect: Christ might haue done this the day after to the woman, who in so short a time would no more haue perished, then the oxe, if he had not been led to the water vntill the day following. To this I answere, as the workes which wee doe to God his creatures doe not fight with the keeping of the Sabboth, because in respect that cattell by not attending on them, would bee made lesse profitable to God his glorie, though thereby they should not vtterly perish: so in respect that this woman should haue remained more vnfit for God his glorie, and the keeping of the Sabboth, if she had been helped, although it may bee she should not vtterly haue perished, this worke of our Sauiour Christ was nothing against the Sabboth, he not seeking his owne glorie and profit, but the glorie of his father, and the profit of another.

Now followeth the fourth reason in the 8. verse: *The Sonne of man is Lord euen of the Sabboth:* That is, God the Father making the Sabboth is the Lord of the same: the Sonne of man is equall with the Father, therefore the Sonne of man is also Lorde of the Sabboth. Againe, as the Lord made a law for man, but none for himselfe: so ye are too presumptuous in the presence of the Lord to controle my disciples. For, if I being the law-maker, giue a speciall priuiledge to my disciples, as indeed I may doe, vrging the law, where I list, and dispensing in the law to some, as I please; is

The 4. reason.

is it then meete that you should censure them, whom I doe priuiledge? Wherefore seeing it is I that haue appointed the Sabboth, and therefore best know who keepe it, and who breake it, I giue you to vnderstand, that these men, whom ye falsely accuse, because ye know not the pure keeping nor breaking of the Sabboth, haue not broken it. Suffer me then, I pray you, being Lord of mine owne ordinance, to dispose of it, as best seemeth to me.

The first argument may be borowed from the 2. of Mar. ver. 27. the words whereof are these: *The Sabboth was made for man, and not man for the Sabboth.* Many thinke this reason to make much for their purpose: but they are deceiued in their owne ignorance. For, saith Christ, this is the cause why my disciples haue not rested so much, as ye thinke they should haue done; *the Sabboth*, that is, the rest, was made for mans good and comfort, and not man for the rest alone, but for the sanctifying of the Sabboth: so that albeit they haue not for some good cause obserued the rest, which must giue place to the profit and commodity of man, yet haue they not broken the sanctification of the day, which chiefly is required of them, in that, if they had not eaten this corne, they had fainted, and so haue been made vnfit for the hallowing of the same. We say, meate was made for man, that is, for the releise, sustenance, and comfort of man, not man for the meate, to wit, for the eating and consuming of meate: but that in inioying the comfort of God his creatures, he might praise the Lord the more freely. Neither can any man hereof iustly gather, that therefore on this day he may fill himselfe with meate, as he lusteth: because that were rather to vnable, then to enable him to keepe holy the Sabboth. Againe, wee say in like manner, that labour, that is, the commoditie that commeth by labour, was made for man, not man for the labour, but for the glorie of God, which by labour in his lawfull calling he may gaine to the Lord. Wherefore seeing the rest was appointed only but as meanes, wherby man may the more fitly sanctifie the Sabboth, and the disciples did eate this corne, that they might bee the fitter thereunto, it is manifest they did not violate the sanctifying of the Sabboth. Besides, though no man can say, that the Sacraments are figuratiue: yet the Sacraments were made for man, not man for the Sacraments, that is,

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for the bare vse of the elements: although it must needs be granted, that to vse the word & Sacraments in purenes & holines for the further strengthening of our faith, is one of the chiefest and most principall duties of man. Howbeit in respect they be but meanes, and are to giue place to the end, to the which they are ordained, I am perswaded, that though ỳ congregation were busie either in hearing the word preached, or in receiuing the Sacraments ministred: yet if an house being on fire were in loue to be helped, the former actions were to giue place to the latter. For we reade Act. 20.10. where Paul being occupied in preaching, and espying a yong man, who was in a dead sleepe, fallen downe dead, made no conscience to cease from speaking, to goe downe to lay himselfe vpon the yong man, and to imbrace him, vntill his spirit returned into him, and afterward went vp againe and continued his preaching. Wherefore in all these reasons we may see how Christ did shew vnto the Iewes, that they peruersly did stand in the ceremonie, and did not abrogate the Sabboth. Here then is a farre contrarie argument to that, which these men affirme. For seeing our Sauiour Christ might in one word haue shewed it to bee a ceremonie, if he had purposed any such thing, and not haue so amplified the matter, wee see he rather speaketh against their superstitious opinion and abuse of the Sabboth, then affirmeth any such thing, as these men doe surmise. To these former reasons we may adde that, which is Mat. 24.20. *Pray that your flight be not in the winter, neither on the Sabboth day.* This, say they, sheweth, that the persecution of Ierusalem should be by so much the more grieuous to the Iewes, if it fell on the Sabboth, because then it was not lawfull for them to flie: so that if they staied, they were like to lose their liues by falling into the hands of their enemies: if they fled, they should breake the law of God, and so become subiect to the punishment thereof. But this was nothing in the purpose of our Sauiour Christ, who therfore forewarned thē to pray, that the destruction of the citie should not fall on the Sabboth, because then it would be the more grieuous punishment vnto them, when besides the hauock of their owne bodies, they should see the glorie of God thrust through the sides, the Temple polluted, the worship of God prophaned, the worde of God blasphemed, and the Sabboth of the Lorde defiled. The truth whereof appeareth

reth in this, that troubles and the time of their visitation should come vpon them, when the Sabboth should not be ceremoniall, as now it was, when Christ spake vnto them, but at such time, as men should worship God in spirit & trueth, without al shadowes and figures, when Christ should bee ascended into heauen, as in deede it came to passe. So that this should increase the griefe of so many as sincerely worshipped the Lorde, that when they should reioyce in the holy worship of God, they should mourne and lament for the enemies horrible blaspheming the name of God, and that when they should sing the praises of God, they should sigh and houle to see the open despite of God and his trueth. In respect of which miserable calamities, our Sauiour Christ foresheweth the wofull estate that should bee in those daies, of them which were with childe, and gaue sucke. For though the fruite of the wombe and multiplying of children, in respect of themselues, were the good blessings of GOD, yet the estate of those times should be so dangerous, that euen the blessings of God should be turned to curses, and the children, which otherwise were a comfort vnto them, should now increase their trouble, discomfort and sorow. Wherefore it is certaine, that Christ neither meant, that euery day should bee alike: for then he would not distinctly haue pointed at this day: neither did he thinke it to be a ceremonie, because he knowing the time whē ceremonies should cease, would haue been so farre off from nourishing them in their superstition, that being the Prophet of God, he would in this, as in other things, rather teach them the pure vse of the Sabboth.

Answere to places taken out of the Epistles.

Thus hauing spoken of those places in the Gospel, which might seeme to make against the Sabboth, now let vs speake of those places in the epistles of the Apostles, that wee may see whether they containe any sound truth for their purpose, howsoeuer they be thought to haue some hold in shew. These allegations are either out of the epistles of Paul, or the epistles to the Hebrues: out of the epistles of Paul, which he wrote to the Romanes, to the Galatiās, or to the Colossians. The place which they bring out of the epistle to the Romanes is in the 14. chap. ver. 1. *Him that is weake in the faith receiue vnto you, but not for cōtrouersies of disputatiōs. 2. One beleeueth that he may eate of all things: and another which*

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is weake, eateth herbes. 3. Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath receiued him. 4. Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand. 5. This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be fully perswaded in his minde, 6. He that obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord, &c. In this last verse they would gather, that a man might make choise of daies as he will, and as in a thing indifferent. And some learned expositors affirme, that the Apostle in this chapter intreateth of things, which in their owne nature are indifferent: and therefore here we are to vse them in loue. As I grant this to be the generall scope of the place, so I deny it to bee the principall end. For as the Apostle speaketh of things indifferent, so he also speaketh of things not indifferent. And this we shall see, if we consider of the last verse of the chapter going before, and of the first of the chapter following. Thus it is written, chap. 13. vers. 14. *Put ye on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts of it.* The effect whereof is thus much, if it be compared with the first verse of the chapter following. Although ye haue put on Christ, and truly know him by his worde: yet if another man professing the same Christ with you, hath not attained to the like measure of knowledge and the same proportion of faith, which ye haue, I would ye should not iudge him for his weakenes any more, then ye would he should iudge you for your strength: but rather bearing with his infirmity, which in time may be changed to a more perfect strength, labour by all means to win him to soundnes of iudgement. Wherefore in that hee saith: *Him that is weake in faith, receiue vnto you:* he meaneth them that are not established in the doctrine of the Gospell, not the that are weak in a ceremonie, or in things indifferent: so that if any be found weake in the doctrine of Christianitie, I meane in some point of it, and yet bee found in all other things, they should not bee further intangled with intricate controuersies, which they cannot conceiue: but so gently intreated, & mildly deale withall, as both the good things

which are in them may bee nourished and confirmed, as also they may bee vnapt to the sight and sense of things, wherein as yet they bee weake. Neither must wee thinke, that the Apostle meaneth here such imperfections, as may bee in the most perfect, but rather such weaknesses, as are found in most christiãs. This is the generall scope of the Apostle in this place: whereunto also agreeth the conclusion, which is in the first verse of the chapter following: *We which are strong, ought to beare the infirmities of the weake, and not to please our selues.* 2. *Therfore let euery man please his neighber in that, that is good to edification.* 3. *For Christ also would not please himselfe, but as it is written, The rebukes of them that rebuke thee, fell on me.* Where Paul his sense is such: If we haue gotten more knowledge, and attained higher graces then other men haue, wee are not in respect thereof to despise others: but we must in wisedome & patience sustaine their error a while, & strongly support their weaknes, not that we should nousle and nourish them in their error or weaknes, but that by humilitie and patience wee might the better build them vp in knowledge and true godlines. To this end he alleadgeth the example of our Sauiour Christ, who did not onely beare with the infirmities of his friends, but also with the errors of his enemies, euen as though he himselfe had reproched God. So that this then is the true vse of Christian faith mingled with loue, that who so is come to Christ, as we are, our wisedom may sustaine their error, and our strength may support their weakenes, and as Christ did beare with his weake disciples, so must wee with our weake brethren, not counting them as no Christians, because of infirme iudgement they dissent from vs in some particular, but in loue ouercome their infirmities, because they cõsent with vs in the generall. The summe hereof is also set downe 1. Cor. 3. 11. *Other foundation can no man lay, then that which is laid, Iesus Christ.* 12. *And if any man build vpon this foundation, gold, siluer, precious stones, timber, hay, or stubble,* 13. *Euery mans worke shall be made manifest: for the day shall declare it, because it shall be reuealed by the fire: and the fire shall trie euery mans worke, of what sort it is.* 14. *If any mans worke that he hath built vpon, abide, he shall receiue wages:* 15. *If any mans worke burne, he shall lose, but he shall be saue himselfe: neuertheless yet as it were by the fire.* In which place we see, that so long as we

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be in Christ by faith and repentance, although our faith be mingled with some weakenes, and our repentance with some errour, though wee build with our gold, siluer, and precious stones, some timber, hay, or stubble, yet the Lord will beare with vs: much more then for this respect in like cases must wee beare one with another. Now for example sake the Apostle bringeth in this instance: *One beleeueth that he may eate of all things: and another which is weake, eateth herbes, &c.* Some thinke that this eating of all things was meant of the Romanes, & that the eating of herbes was vnderstood of the Iewes thē being at Rome. But this seemeth not to be a sound opinion, in that wee reade not in any Ecclesiasticall historie, that the Iewes were at Rome: neither doth the Apostle write a mixed epistle partly to the Romanes and partly to the Iewes, but writeth it wholly, and entituleth it only vnto the Romanes. Againe, we cannot gather out any records of the writers, that the Iewes did eate herbes alone. True it is, that pedagogically the vse of many creatures was forbiddē to the Iewes: howbeit it doth not seeme likely that they were tied so strictly to the eating of herbes. This I am sure of, that euen now adaies the diuel hath perswaded many Christiās newly come to Christ, that if they eate any thing either in qualitie more delicately, or in quantitie more liberally, then bare necessitie doth require, they haue sinned. And yet in these men there is, no doubt, a general good meaning: but yet in this particular they hold an error. In this example the Apostle setteth down the stronger part, & the weaker, the stronger part is prefixed, which is a work of faith: the weaker part followeth after, which is the weaknes of faith. For marke, he saith, *One beleeueth that he may eate al things*: here is a work of faith, because he hath the word for his warrant: and then he saith, *another eateth herbs*, he saith not *he beleeueth*, that he may eate herbs, for he doth it in weaknes of faith, & hath not the word for his warrāt, neither doth he beleeue that he can vse other meates. This example inferred, the Apostle vseth this exhortation, *Let not him that eateth, despise him that eateth not*: as if he should haue said, let not him that is so strong in faith, therefore thinke him to bee no Christian, that hath this error, to think himself more holy, if he eate nothing but herbs. It is added, *Let not him which eateth not, iudge him that eateth*, & this is very necessary. For it is much incidēt to ỹ yong ones

in Christianitie to iudge others, who are not so absteinous as they are. Here is not then the person so much condemned, as the fact. For though we may iudge his sin, and rebuke his errour, yet must we not iudge his person, as though God were not able to recouer him. Now to proue this, the man of God bringeth an argument only for confirmation of the doctrine immedialy going before, and it is drawne from the greater to the lesser. *This man esteemeth one day aboue another day, and another man counteth euery day alike.* Which reason is thus much in effect: Although there should be some so weake in knowledge, that they should make no difference of daies in respect of their vses, which vndoubtedly is a great error: yet I would not that for this respect a man should count him for no Christian, much lesse then must this bee done to one, that of infirmitie eateth herbs, which is a lesse error thē the other. The stronger opinion is set in the first place, the weaker in the last. For as this is the stronger, *one beleeueth that he may eate all things:* so this is the weaker, *another eateth herbes:* as the worke of faith, *this man esteemeth one day aboue another:* so this is the weakenes of faith, *another counteth euery day alike. He that obserueth the day,* saith Paul, he doth it not without knowledge and iudgement, but *obserueth it to the Lord:* so that the Sabboth day is the Lord his day. This is the strong opinion, I say, to distinguish one day from the residue, which was vnknowne to the Gentiles, who although they had many holie daies through a corrupt imitation of the Iewish obseruation, which they had heard of, yet were they ignorant of the true day. But now hearing of the Lord his day, some among them began to doubt of it, with whom the Apostle willeth the stronger to deale in loue. In our daies we see, that because there hath bin much crying out against holy daies, some also will not sticke to crie out against the Sabboth. Well, if a Papist in all other generall points of doctrine should be truly conuerted vnto Christ, and for want of instruction doubteth of the Sabboth, we are in loue to deale with him, & for a season to support his weaknes. Howbeit wee must remember, that the weake must not alwaies be borne with, as appeareth by the Apostles words chapter 15. *Let euery man please his neighbour in that, that is good to edification.* So long then as the encrease of weaknes, and that it is

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but an infirmity in the man, from which by the knowledge of the trueth he would be rid and deliuered; he must be borne with. But if it proceede of illusion, obstinacie, and of a prefract iudgement as deceiued by the diuell, then he must not be borne with, no not euen now adaies: nay, if we be herein faultie, the errour is not so tolerable in vs, as it was in them, in that they wanted the old and new Testament, both which are so abundantly opened vnto vs. But if one truly repenting him of his sinnes, and faithfully beleeuing in Christ, shall through ignorance be afraid of the Sabboth, as of a seruile ceremonie, he is so farre to be borne with, as he desireth to come to the trueth, and if he come once to be obstinate, he is no longer to be borne with. But how proue you that this is the stronger opinion to esteeme one day aboue another day, and that this is the weaker to count all daies alike? I answere, the Apostles did obserue one day, and commended it vnto vs by their owne practise, which no doubt they would not haue done, had it been the weaker part. Besides, lawes for obseruing this day were also made by them, as we may reade Act. 15. and therfore it must be the stroger part. And although the Iewes could not be brought from their day, yet the Apostles might haue one day. Againe, in that the Apostle would haue none iudged, that of weaknes shall not obserue the Sabboth, and yet he doth not only himselfe iudge the Galathians, but also as being ielous ouer them, he telleth them that he feareth their falling away, because they obserued daies, and moneths, and times, and yeeres, it is apparant that this is the stronger opinion, especially seeing that Coloss. 2. 16. he saith, *Let no man condemne you in respect of an holie day, or of the Sabboth daies*: that is, if ye will not vse their solemne Sabboths of their ordinarie feasts, yet are ye free, and the Church must not iudge you. Now, that the Apostles practised this day, it is euident Reu. 1. 10. where it is called *the Lords day*. As also 1. Corin. 16. 2. *Euery first day of the weeke*, which in an ancient Greeke copie is called the Lords day. Moreouer, Act. 20. the Church kept this day, because in it the Lord drew light out of darknesse, and Christ on this day rose from the dead, and the holy Ghost was sent in it, where wee may call to minde in it our creation, redemption, and sanctification.

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tion. And where it is commonly translated 1. Corin. 11. *When ye come together*, in the Siriake translation it is found, *On the Lords day, when ye meete.* Wherefore it is like, that the Apostles obserued this day, and therefore also it appeareth in this place, which we handle, that it is the stronger opinion, wherein though a man faile through infirmitie, he is not to be iudged. Thus we see, how this place maketh nothing for the purpose of them, that would disanull the Sabboth, but is brought in rather by the way of an argument, that if a brother counted al daies alike, which was a great weaknes, yet should he not be iudged: so farre off should they be from iudging him, that of weaknes eateth herbes, which is the lesse error.

Here, if any shall obiect, that our first parents did eate nothing but herbes and fruites, and therefore wee should content our selues therewith: I answere, that their nature being in innocencie, was so sound, whole, and perfect, that they needed not other nourishments, as we doe, who by reason of our weaknes and frailtie, which accompanie sinne, had neede of other creatures, all which are pure vnto vs by the word and by prayer. Now, if our fathers not needing other creatures for their corporall food, stood in neede of the Sabboth, much more wee standing in neede of other creatures, haue neede of the Sabboth.

The 2. reason. The second reason is taken out of Galath. 4. 10. *Ye obserue daies, and moneths, and times, and yeeres:* 11. *I am in feare of you, least I haue bestowed on you labour in vaine.* To this I answere, that wee must not stand vpon the titles of letters, but obserue the scope of the writer, and weigh the drift of the epistle. The state of the cause is this: the Galathians were Gentiles, who by Paul his ministerie had receiued the Gospell: afterward certaine false Apostles, as all the learned agree, crept in, who did make them beleeue, that because the same ciuill policie of religion should bee there, which was among the Iewes, besides the puritie of Christianisme, went about to intermingle the superstitiõs of Iudaisme. The Apostle therefore sheweth, that Christ being come to put away figures, all that maintained such daies, moneths, and times, which the Iewes obserued, as they were Iewes, should obscure

Christ.

Christ. The Iewes had their solemne assemblies and conuocations, Leuit 23.2. certaine times in the yeere, the first and last daies whereof, they kept as Sabboths to the Lorde, of which Paul here speaketh, and therefore he saith, *ye obserue Sabbaths*, he saith not, *a Sabboth*, for which assuredly hee is not here grieued with them. For Paul had planted this day among them, as appeareth 1. Corin. 16.1. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.* Where we may see that ancient customs of the Primatiue Church, which was, that after the worde read for the space of an houre, after the Sermon ended, and the Sacraments administred, many did vse to giue not of constraint, but of good will to the poore. Now seeing he had apppointed the Lords day in Galatia, it is not like that he would so sharply haue reprehended them for his owne ordinance, as to say vnto them, that he feared their backsliding from the trueth by it: but rather of those Iewish holie daies, which being peculiar vnto the Iewes, had their beginning and their ending with them. And if we say, that that day should not bee kept for a ceremonie, but some other, that were not to abrogate but to change the ceremonie: as he that stripping himselfe of one sort of clothing, and for pride inuesteth himselfe with a new sute, putteth not away but changeth his pride: or as he that of a filthie lecher is become a courtous miser, ridde th not himselfe from sin, but chaungeth from one sute of sinne, whereof hee is wearie, to some other.

The Papists therefore, though they haue not the same daies, yet hauing new daies in their stead, haue not abrogated, but altered Iudaisme. Iustinus Martyr affirmeth, that they had no holy day but one in the Primatiue Church. Hee speaketh then flatly against the ceremonies, which by the eternitie and perfection of Christ his sacrifice are abolished, Heb. 9. and 10. Our first father Abraham, when he beleeued, receiued circumcision as the seale of his faith, to which Baptisme is subrogated vnto Christians. The particular signe that appertained to the posteritie of Abraham, is gone: but the water in Baptisme doth appertaine to all in a generall equitie. Likewise as the Sabboth did put

them

them in minde of their deliuerance, it is gone: but as by it were-membet Christ his resurrection, wee retaine it. To conclude, the Apostle meaneth not in this place that Sabboth, but those holie daies of the Iewes, which being the beginnings and endings, the first day and last day of their feasts were Sabboths.

The 3. reason. The third reason, Coloss. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an holie day, or of the new moone, or of the Sabboth daies, 17. Which are but a shadow of things to come: but the bodie is in Christ.* This is also vnderstood of the Iewish distinguishing of meates and daies. For the Colossians were troubled with false Apostles, as were the Galathians. And what is the reason that they were so encombred with Iewish obseruations? Forsooth the religion of Christians, which rather consisteth of pure simplicitie then pompous solemnitie, hath but the word barely preached, the Sacraments without vaine shewes administred, prayers in humilitie offered: and therefore it seemeth not so polished, so glorious, and so garnished, as the Iewish religion, which did draw the greater part of men after it. Thus our fathers seeing the Iewish religion so vernished, and the Gentiles religion so pompous, and Christian religion full of simplicitie, drew the Gentiles from the simplicitie of Christianisme, and brought in this heape of ceremonies. Wherefore here Paul telleth them, that these things were but instructions for a time, and pedagogicall: and therefore did not so appertaine vnto them, as they should need to trouble their consciẽces about them, though they obserued them not. *Let no man condemne you*, saith the Apostle, in such Iewish ceremonies, as for the not obseruing of them they should count you no Christians. Here is the same drift of the matter, which was of the former: here the Apostle descendeth from generals to particulars, there he ascendeth from particulars to generals. *Let no man condemne you in respect of an holie day*, which was an *octonarie*: for eight daies long did the feasts of the Iewes last: *or of the Sabboth daies*, he saith not of the Sabboth: for he meaneth those Sabboths, which were appertenances of the former holie daies, not that holie Sabboth which was common to the Iewes, with all other the people of God. And whereas in the

the former part of the verse is said, *Let no man condemne you in meate and drinke*, he sheweth, that the Iewes had certaine beasts and birds vncleane, and drinke-offerings, which were forbidden them, howbeit vnto Christians all things are pure.

But some will say: what neede we now to fast, who will censure vs? I answere, the Lord himselfe. For albeit we that are Christians, are not to bee charged as the Iewes were, with one speciall day: yet as the Iewes, with all God his people, did humble themselues before the Lord, either for the remouing of some iudgement which presently did lie vpon them, or for the preuenting of some perils which was towards them, or for the obtaining of some grace, which they wanted, and yet without all obseruations of daies; wee must ioyne with them. And therefore whosoeuer refuseth the exercise of humbling either priuately or publikely, the same is to be controlled by the word. If any be commaunded publikely by the Magistrate, whether the cause be iust or not iust, we are to obey: if the cause be iust, it is not the commandement of the Magistrate, but of God, and who so breaketh this, is surely to be condemned. The similitude here annexed of the Apostle, is very fit; for as the skilfull painter first portraiteth, and then painteth with fresh and liuely colours, that which before more rudely and obscurely he did frame and fashion with a blacke coale: so these rudiments more darkly did represent that which now is liuely described vnto vs, the trueth of all things in Christ. *The bodie is Christ*: as if he should say, ye haue receiued Christ, and the things which hee hath prescribed: and though ye haue not the Sabboths, and holy daies of the Iewes, yet haue ye the true Sabboth, and pure holy day, which Christ hath left vnto you. Here then the Apostle is so farre from abrogating of the Sabboth, that he maketh no mention, nor includeth any meaning thereof in these wordes. And thus much for the reasons, which they thinke they haue gotten out of the epistles of S. Paul.

The interpretation of Hebrues 4.

Now let vs consider of that place, which is in the epistle to the Hebrues chap. 4. vers. 3. *For we which haue beleeued, doe enter into rest, as he said to the other, As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.* 4. *For he spake in a certaine place of the se-*

uenth

seuenth day on this wise. And God did rest the seuenth day from all his workes. 5. And in this place againe, If they shall enter into my rest. 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entred not therein for vnbeliefes sake: 7. Againe he appointeth in Dauid a certaine day by To day, after so long a time saying, as it is said, This day if ye heare his voyce, harden not your hearts. 8. For if Iesus had giuen them rest, then would he not after this day haue spoken of another. 9. There remaineth therefore a rest to the people of God. 10. For he that is entred into his rest, hath also ceased from his owne workes, as God did from his. 11. Let vs studie therefore to enter into that rest, least any man fall after the same ensample of disobedience. Behold, say they, the Sabboth which Christians must obserue, is to rest from sinne. I answere, this is not proued. For this was as well to the Iewes, as it is to the Christians. For it is said, Psal. 95. *To day, if ye will heare his voice, 8. Harden not your heart, &c.* This the Prophet wrote after Caleb and Iosua had entred into Canaan, whither though many entred not, yet some entred: so that they had euen that rest then, as well as we haue now. Wherefore it doth not follow, because the resting from sinne is also enioyned to the Christians as a pure vse of the Sabboth, therefore it taketh away the other. Again, the resting of God frō his works, cannot be a figure resting frō sin, no more then God his works can be a figure of sinfull works. Now seeing the Lord here vseth an argument of proportion betweene his works, and our works, his ceasing from his works, and our ceasing from our works, because betweene the figure and the thing figured, must be some proportiō and resemblance, I pray you what proportion is there betweene God his workes and our sinnes; what analogie betwixt God his resting from his workes, and our resting from sinne? Againe, that it can not bee here meant of the rest from sinne, it is manifest, because that which is here spoken, is set downe to Adam, Genes. 2. 2, 3. at what time there was no sinne in the world, and therefore no resting from sinne, and therefore no figure of resting from sinne, because all the learned herein agree, that there were no figures before sinne. Besides, and fourthly the Apostle sheweth, that this rest is meant of the kingdome of heauen. For as Dauid spake this of the land of Canaan, so the Apostle speaketh it of the kingdome

of

of heauen. Wherefore he concludeth, *Let vs studie therefore to enter into that rest*, where wee shall not only rest from sinne, but all our ordinarie works of our callings, where shall neither be eating, nor drinking, nor marying, nor giuing in marriage. And as the people before were threatned, that for their vnbeliefe & disobedience they should not enter into the land of Canaan: so we are here threatned, that vnles we studie and striue against these things, wee shall not enter into the kingdome of heauen. Howbeit, although the Sabboth was not a figure vnto Adam of resting from sin, yet it was vnto him a signe, that he should come to the kingdome of God, where should neither be eating, nor drinking, nor marying: all which seeing Adam had, it is manifest that he was not in the kingdome of God as yet. The Sabboth then did put him in minde, that he should not alwaies be working, but that he should be translated, though not die: (for although he was created in innocencie, yet not free from being translated to a better place at Gods good time) but, as the Apostle saith, he should haue bin changed as were Enoch and Elias, though after a more excellent manner. Wee haue now the Lords day, which affoordeth vs, that as now by faith and hope wee enioy the life to come: so hereafter these two ceasing, we shall more fully and perfectly enioy the same, and as our Sacraments purely vsed, shew a thing not to come, but already past; so this day truly kept, is a resemblance of a thing not past, but to come. For as on this day from the morning to euening we praise God, if we keepe the day holy, and yet withdrawne and interrupted with many bythoughts, & secret distractions: so in heauen being freed from worldly, carnall, fearful, and manifold affections and troubles, we shall more continually praise the Lord. What is then the alluding of this word rest? This it is. As God rested from his works, after he had made the world: so we must rest from our works. What from the works of sin? no, from the works of our callings, and consequently from the works of sin much more. So the analogie betwixt the Lord his rest and ours, teacheth vs that wee must rest from our ordinary workes, and this rest putteth vs in minde of that continuall Sabboth, wherein when wee cease from working, eating, drinking, sleeping, marying, and all such workes, as wee are subiect vnto with corruption: then also shall wee vndoubtedlie cease from sin,

A Sabboth in heauen.

sin, which kind of rest in fulnes we must not looke for in this life.

A generall rule concerning Scripture.

This is a generall rule in Diuinitie to bee obserued, *that of one place of Scripture there is but one naturall and proper sense: although by consequence, searching out the contraries, the causes, the effects, & such like other things may be also gathered out of it.* If the words be more proper & natural, the sense is more proper & natutall: if the words be borowed and metaphoricall, then is the sense borowed and metaphorical. Now allusions are not so much for the proofe and confirmation of the matter, as for the amplifying and illustrating of the same. For example, 2. Corin. 13. 1. the Apostle saith: *This is the third time I come vnto you.* Where wee must vnderstand, how the Apostle had beene with them once in bodily presence, and twice wrote vnto them, and yet he saith, *this is the third time I come vnto you.* He alludeth then to this, as ye see, O Corinthians, in the law, that two or three witnesses were sufficient to confirme the good, and condemne the euill: so I haue beene with you thrice, which is sufficient to confirme the faith of the godly, and to leaue the vngodly without excuse. Againe, Rom. 10. 18. we reade, *But I demand, Haue they not heard? No doubt their sound went out throughout all the earth, and their words into the end of the world.* Here we see the Apostle alludeth to that Psalm. 19. 4. which is meant of the day and the night. This is then the allusion, as the day and the night spread ouer the whole world, so the Apostles were sent to preach ouer the whole world. Againe, Galat. 4. Paul alludeth to Agar and Sarah, in which place he sheweth, that as in Abrahams familie was the image both of the true Church and malignant Church, the one persecuted of the other: so like should be the estate of the Church continually euen vnto the end. In like manner the author to the Hebrues vseth an allusion, that as God rested the seuenth day frō the works of the creation: so we alsō should rest from the workes not of sinne, as these men would haue it, but of our calling. For this Adam should so haue done, though he had not sinned, and therefore it is not meant of resting from sinne. Thus wee see, where the Christian Bee gathereth honey, there the heretical Spider sucketh poison, who affirmeth, that in this life they rest from sinne, and here they haue their heauen.

And thus much for those reasons, which are out of the text words

wordes of the Scripture: now of thoſe arguments which are drawne by conſequence out of the Scripture. Their maine reaſon is this, which deceiueth many: *That which is graffed in mans nature, whereof the Gentiles were not ignorant, and which continueth to the kingdome of Chriſt at his ſecond comming, is morall: and that which was not naturall, vnknowne to the Gentiles, and laſted but vnto the firſt comming of Chriſt, was ceremoniall: but ſuch was the Sabboth, therefore the Sabboth is a ceremonie, and not a morall precept.* I anſwere firſt, that naturall and morall, which they make all one, muſt not be cõfounded. True it is, that our firſt parents had the law of God written in their hearts, before it was promulgated in the mount: whereunto, as wee ſaid, the ceremonies (ſeruing as rudiments for a time, and as appertinances) of the law were adioyned. And albeit the morall law be the explaining of the naturall law: yet it doth not follow, that that which is in the morall law, is no more then that which is in the naturall law. We know our firſt father Adam, beſides the law of nature, had the Sabboth in expreſſe words giuen him: and although he had the great bookes of Gods workes, yet hee had the Word and Sacraments alſo: both which were without his nature, and had them not in his owne nature. So the things here ſpoken renew that, which was giuen beſides that which he had by the law of nature. The Gentiles then can no more by the light of nature ſee the true Sabboth of the Lord, and the time wherein he will be worſhipped, then the pure meanes and manner which the Lord hath appointed for his worſhip: and therefore both Papiſts, Heretikes and Gentiles, are as well deceiued by ignorance in this obſeruation of the fourth Commandement, as they bee in the ſecond. Againe I may anſwere, that in ſome manner both the ſecond and fourth Commandements are engraffed in mans nature. For neuer any were found ſo prophane, which would not graunt that God ought to bee worſhipped, and that not onely inwardly but outwardly alſo by meanes. And the Gentiles by the inſtinct of nature would acknowledge, that as there was a God to bee worſhipped, ſo there ſhould bee ſome time which ſhould bee ſequeſtred from other buſines, and ſhould bee beſtowed on matters concerning the worſhip of God. But to diſcerne aright what

Of their argumẽts drawne by cõſequence.

How the morall and naturall law differ.

these meanes bee, wherewith the Lord will bee serued, and what this time is which the Lord will haue for his honour, the Heathen were so far off, that how many nations so many heads, how many heads so many kindes of religion. The Gentiles, whose vaine traditions were but disordered imitations of Moses lawes, which they had heard of, had indeede their holie daies, which not being vsed in faith by reason of their ignorance of the word, could nothing please God. Yea wee may reade how strictly and superstitiously the Gentiles kept their holie daies: so that with all other they agreed after a sort in this generall point, that there should be both appointed meanes, and certaine set times for the worship of God. Againe, it is like that the Gentiles were not ignorant of the law of fasting, as may appeare by the Niniuites: but how to order it aright to the glorie of God, they were altogether ignorant, because they wanted the word. Wherefore herein we count the true glorie of Christiās to consist, that the Lord hath giuen vs the truth, and hath not left vs to our own inuentions in the meanes of Gods worship: and herein is Christian dignitie, that as wee haue the manner of our religion prescribed of God himselfe: so wee haue also the time, which he for that purpose hath himselfe sanctified. It followeth not then, because the Sabboth is not ingraffed in mās nature, therefore the Sabboth is not morall, because in trueth neither were the lawes of the meanes of God, nor of fasting so ingrafted; although in some manner they were. Their reasons by consequence are either from the old Testament, or from the new. Their argument from the old Testament is this: We reade not, the law of the Sabboth was put in practise before the law was promulgated in mount Sinai: therefore it is not morall but ceremoniall. This is no good reason, wee finde it not written, therefore it was not. For so they may argue against fasting, and many other things which were vsed, and yet the practise of them not left in writing. Who can disallow of mariage and of spousals? doe not the Gentiles, the lawes ciuill, and the Romane law approue them? and yet what record haue we left concerning these things in writing before the law? Looke into the historie of the Kings and Iudges, in the books of the Chronicles, where you shal finde mention made but once of the Sabboth, & we haue it once commanded by precept,

Rom. 3. 1. 2. Psal. 147.

The first argument.

Answere.

cept, Gen. 2. 2. and commended by practise, Exod. 16. 26. in which place the mā of God speaketh in the preterperfect tence, *Behold how the Lord hath giuen you the Sabboth.* Their second reason is drawne from the streightnes of the law to be executed (Exod. 35. 2, 3.) on him that gathered sticks, which they say must not be inioyned vs. Concerning this, it maketh no more against the morall obseruation of this precept, then the other ceremonies did against the other precepts, whereunto they were ioyned. The Iewes being in their nonage had rules peculiar to thēselues, with these we are not intangled: howbeit they had other generall commandements, which being common to vs with them, appertaine still vnto vs. As for example, to teach our children the commaundements of the Lord, appertaineth to vs, Deut. 6. 7. but to bind them vpon our hands for a signe, and as frontlets betweene our eyes, appertaineth to the Iewes: to burie the dead belongeth to vs, but to enbalme them with spices, who had not so cleere a testimonie of the resurrection, belongeth to the Iewes. Is not the law of murther as well enioyned vs, as to the Iewes? yet wee may eate blood, which they could not. Wee ought to bee as temperate as they, yet wee may eate the fatnes of meate, which was forbidden them. And so in all the Commandements the morall obseruation belongeth to vs as well as to them, the ceremoniall keeping, to them and not to vs. And the same we conclude of this place concerning the fire making on this day.

The second argument or obiection.

Answere.

Out of the new Testamēt. The first obiection.

Answere.

Out of the new Testament they also gather two reasons. First, they say it is not mentioned nor vrged so much in the new Testament, as are the other precepts. I answer, this is no good reason: but is rather to bee returned to the Anabaptists, who reason, that the iudiciall lawes are not to be vsed, because they are not vrged. Nay rather looke what the holy Ghost hath set downe more sparingly in the old Testament, he hath more fully and plainly supplied it in the new Testament, and what thing the law containeth more fully, that the Gospell handleth more sparingly, because the Lord in his heauenly wisedome would not trouble vs much with one thing. But wee know it is named, Matth. 12. and 24. Mar. 2. Ioh. 5. Act. 20. 1. Cor. 16. and 16. Reuelat. 1.

The second obiection.

Answere.

The second argument is this: The Apostles changed the day, which (say these men) they neuer would haue done, had it bin morall. I answer, it was neuer commanded nor appointed what one certaine day should bee kept among seuen, but that there should be obserued a seuenth day: which being kept, it is sufficient, and the law remaineth vnuiolated. And yet wee permit not, that any man at his pleasure should now change this day. For that which the Apostles did, they did not as priuate men, but as men guided by the spirit of God, they did it for the auoyding of superstition, wherewith the Iewes had infected it. Againe, as the Iewes vsed the other day, which is the last day of the weeke, because it was the day wherein the Lord made all things perfect: so the Apostles changed it, because in it was Christ his resurrection, who was the beginner of the new world, on which day we receiued a more full fruit & possession of all the benefits in Christ his cõception, birth, life and death. Besides, this was the first day of the creating of the world, wherein the Lord drew light out of darknes. Lastly, the holie Ghost is said on this day to come downe vpon the holie Apostles. So that this day doth fitly put vs in minde of our creation to be thankfull to God the Father, of our redemption to bee thankfull to God the Sonne, and of our sanctification to bee thankfull to God the holy Ghost.

Now if any can alleadge more effectuall or equall reasons vnto these, he may alter the day, so it bee with the consent of the Church. Wherefore the equitie of the law remaining, it is not abrogated. Circumcision, as wee haue shewed, is considered two manner of waies, either as the seale of faith, Rom. 4. or as a signe of that circumcision, which wee haue in Christ made without hands. In this manner considered it is ceased, as it is a seale of faith it remaineth, not the same in forme and manner, but the same in effect. For although wee haue not the same helpe of our faith, yet we haue a helpe. The Iewes had Sacraments moe in number, but wee more excellent in signification. Though wee haue not many Sacraments and holie daies, yet we haue two Sacraments, and one day more effectuall, then all they were which the Iewes had. Wee see therefore in trueth no reason as yet, why we should not obserue the Sabboth as morall.

Thus

Of the obseruation of the Sabboth.

Thus hauing confirmed the doctrine of the Sabboth by the holie Scriptures, and proued that there is a morall vse of the same, as well for vs as for the Iewes: and hauing answered all the contrarie obiections, that might seeme to make against this doctrine; it followeth now according to our first diuision, that wee should speake of the obseruation of the Sabboth it selfe, shewing how it is kept, & wherein it is broken. For both these are expressed in the Commandement: wherein is set downe the affirmatiue, to teach how to keepe it; and the negatiue, to shew how we breake it. The affirmation is in these wordes: *In it thou shalt doe no manner of worke, &c.* First then wee will shew, how the Sabboth ought to be kept: then afterward we will declare how it is broken. Where it is said in the beginning of the precepe, *Remember to keep holie:* and in the end thereof, *the Lord hallowed the Sabboth*: so that it is not simply said, Remember to keepe; but, *to keepe holie*: neither is it simply mentioned, that the Lord left the seuenth day, but *blessed the seuenth day and hallowed it.* Hereby is insinuated vnto vs, that in this day wee should grow in loue towards God, and tender affection to our brethren, wee are taught that then wee keepe the Sabboth aright, when we vse it to that end for which it was ordained, that is, when wee vse in it (as wee haue before shewed) those exercises, whereby wee may bee the more sanctified, and God the more glorified both on this, and in the other daies of the weeke. These exercises be such, as are either priuate or publike. The publike exercises are twice at the least to be vsed euery Sabboth, and they bee these. First the word read and preached: then prayers feruently made with thanksgiuing, singing of Psalmes, reuerent administring of the Sacraments.

Reading and preaching.

And first for the reading and preaching of the word we reade, Nehem. 8. 8. *And they read in the booke of the Lawe of God distinctly, and gaue the sense, and caused them to vnderstand the reading.* Also we may see this in the practise of the Apostles, Act. 13. vers. 15. *And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.* And as the Ministers did reade and preach the word, so it was the practise of

the Church to heare, as Eccles. 4. 17. *Take heede to thy feete, when thou entrest into the house of God, and bee more ready to heare, then to giue the sacrifice of fooles.* And it is said, Nehem. 8. 3. *The eares of all the people hearkened vnto the booke of the Law.* And concerning praying, thanksgiuing, and singing, the Prophet of God vseth a vehement exhortation to the Church, Psal. 95. 1. *Come* (saith he) *let vs reioyce vnto the Lord: let vs sing aloude to the rock of our saluation.* 2. *Let vs come before his face with praise: let vs sing lowde vnto him with Psalmes.* And Psal. 65. 1. *O God, praise waiteth for thee in Sion, &c.*

Now for the Sacraments generally, we are to marke, that as in the time of the Law the sacrifices were most vsed on the Sabboth day: so our Sacraments succeeding the sacrifices are thē most to be frequented. As for the Supper of ỹ Lord, it appeareth Act. 18. 1. Corin. 11. (as it seemeth) that it was administred euery Lords day, although now adaies the ministers may not so doe, for the great ignorance and carnall securitie of people. For the administration of Baptisme, although there be no expresse places of the Scriptures shewing the practise of it on this day: yet there are many good reasons agreeable to the word, which will proue the same. 1 First, wee know Circumcision was vsed on that day, and therefore Baptisme which is come into the place of Circumcision, 2 is to be vsed on the Sabboth day. Againe, Baptisme is a publike action of faith, whereby a member is to be receiued into the Church, and therefore the prayers of the whole congregation ought to bee made for it: all must bee hereby put in minde of the benefits which they haue reaped by Baptisme, and so make a double profit of their presence hereat.

Baptisme.

Now seeing old and yong, men and women, masters and seruants, fathers and children, cannot so generally and conueniently meete on the weeke daies, by reason of their callings, as they can on the Lords day, their busines set apart: it seemeth by good reason that the Sabboth is the fittest day for this Sacrament. Againe, if the Lord in his infinite wisedome and goodnes commaunded Circumcision to be vsed on the eight day, both for the auoyding of superstition, if any tied the grace of God to the outward signe,

as also for a sufficient time, wherin the church might gather some
strength to the curing of their sloth, why were it not a thing requi-
site, that Baptisme should bee deferred to the Lords day, both for
the removing of their superstitious opinion, who thinke the chil-
dren dying vnbaptized to bee but damned; and also for the bet-
ter enabling of the childe to be dipped in the water, according to
the ancient manner and pure nature of Baptisme? Wherefore for
these causes Baptisme cannot bee denied to be a publike dutie of
the Sabboth. Concerning priuate exercises on the Sabboth, they
are either going before the publike, or following after, or coming
betweene. The duties going before are either in examining our
selues, or stirring vp of our selues. The examination of our selues
consisteth partly in surueying our estate past, and partly in consi-
dering of our present condition: in surueying our estate past,
wee are to call to minde either what sinnes the weeke before we
haue committed, to the more humbling of our selues in prayer:
or wee must remember, what graces of God in our soules, what
benefits of God on our selues or in our friends we haue receiued, Preparation to
to the better prouoking of our selues to thankesgiuing: in consi- the Sabboth.
dering of our present condition, wee are to examine how wee
stand affected, what measure of faith, repentance and godlines is
in vs: if there be any speciall want or occasion of publike prayer,
we must craue the prayer of the Pastour and congregation: if any
peculiar cause of a solemne thankesgiuing bee offered, wee must
giue the preacher and people word of it: as also if there be occa-
sion of some want, we are to pray for the minister, that his mouth
may bee opened, to make some happie and holy supply by the
worde of it. How requisite this examination is, our euill prac-
tises may declare. Wee see worldly thriuing men, if not euc-
rie day, yet at the least once in the weeke they search their
bookes, cast their accounts, conferre with their gaine their ex-
pences, and make euen reckonings, whereby they may see
whether they haue gained, or whether they haue lost, whether
they are before hand or come short: and shall not wee much
more, if not once a day, which were expedient, yet once in the
weeke at the least, call our selues to a reckoning, examining what Examination.
hath

hath gone from vs, what hath our commandes vs, how wee haue gone forwarde in godly proceedings, or how wee haue gone backward, that if we haue holie increaſe, wee may giue thankes and glorie to God; if we come ſhort, we muſt humble our ſelues, and endeuour the weeke following, to trauaile with our ſelues the more earneſtly to recouer our former loſſe. This examination had, we are further to ſtirre vp our ſelues before wee come to the publike exerciſes. This conſiſteth in reading, meditating and praying, whereby we may prouoke a ſpirituall appetite the more hungerly, deſirouſly, & louingly to reſort to the congregation. How neceſſarie this is, the long and wofull experience of non proficients in the ſchoole of Chriſt, doth lamentably ſhew. For what is the cauſe why in the prayers of the Church wee ſo little profit? what cauſeth the word to be of ſo ſmall power with vs? whereof commeth it that the Sacraments are of ſuch ſlender account with vs? Is it not becauſe we draw neere to the Lord with vncatechiſed hearts, and vncircumciſed eares, without prepared affections, and vnſchooled ſenſes: ſo that we come vnto and depart from the houſe of God with no more profit, then wee get at ſtage-playes, where delighting our eyes and eares for a while with the view of the pageants, afterward we vainly depart? If we at any time are to entertaine ſome ſpecial friend or ſtately gueſts, it is ciuilitie to auoide all things noyſome, and to procure all things handſome in our houſes: and ſhall we not thinke it Chriſtianitie at ſuch times as the Lord hath made ſpeciall promiſe to viſit vs, and to become our friendly gueſt, to purge the loathſome affections of the heart, and diſpoſe our ſoules in ſome holy order for his entertainment? Are wee ſo diligent to preſent our ſelues on the Sabboth in our beſt attire, becauſe then wee ſhall come before the whole congregation: and ſhall wee be negligent to attire our ſoules, ſeeing wee are to appeare before God and his Angels? Doe wee outwardly profeſſe this day to bee a more ſolemne time then any other day of the weeke: and ſhall we in inward profeſſe denie the ſame? Wherefore in this holy preparing of our ſelues, wee are to imitate the wiſedome of worldly men, who hauing a ſute to the prince, or ſome noble perſonage,

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which hath not that happie ſucceſſe and iſſue, which was hoped for, by and by begin to call themſelues to account, to conſider with themſelues in what circumſtance they failed, whereby leſſe circumſpectly, and leſſe aduiſedly they attempted their enterpriſe, accuſing themſelues of folly, and vnconſiderate dealing in their cauſe, whereby, as wofull experience teacheth them, their requeſt fell to the ground. Vnto theſemen herein wee muſt not be vnlike, when in dealing with the Lord we profit not ſo much by hearing, reading, praying, or any other publike exerciſe, as wee ſhould: neither muſt we ſticke to reaſon with our ſelues, and to condemne our ſelues as faultie, either in omitting ſomething to bee done, or committing ſomething to bee vndone, before wee addreſſe our ſelues to our publike duties.

Now that this examining and ſtirring vp of our ſelues may the better bee done, it is requiſite (contrary to the long and lothſome practiſe of the moſt part of men) that wee riſe early on the Sabboth day. We ſee yong men will riſe early to reſort to mariages, to feaſtings, to goe a maying, to ringing of bels, or ſuch like vanities: the Papiſts will breake their ſleepe, that more timely they may haue their Maſſes, and popiſh practiſes: the heretikes alſo to attend on their vaine reuelations, will recouer ſome time by early riſing: all which are to our ſhame, that for holy and heauenly exerciſes, to ſerue the Lord in ſpirit and trueth, will redeeme no time, whereby the Lord his Sabboth may be the better ſanctified: but on the contrary, by bathing our bodies in our beds on that day more then on any other, as perſwading our ſelues too great a libertie therein, wee make it a day of our reſt, and not of the Lords reſt.

The Iſraelites are ſaid to haue riſen very early to their idolatrie: the Prophets are reported to haue ſtretched out their hands betimes in the morning. Wherefore for ſhame of the one, for the imitating of the other, let vs ſtirre vp our ſelues more early on the Lord his day, as making the Sabboth our delight, Eſay 58. whereby wee may bee no leſſe carefull to beſtow the firſt fruites of the day and the ſweetnes of the morning in the pure ſeruice of God, then Idolaters in their idolatrie, young men in their vanities, worldly

worldly men in their couetousnes, and heretikes in their heresies vse to doe. If we thus shall examine our selues in our sinnes committed, and gifts of God receiued; if we shall humble our soules for the one, and be thankfull for the other; if we shall suruey our wants, pray for our pastours, prepare our selues, and vse all these exercises in wisedome, and rising early, vnlesse vpon some special cause or weaknes, requireth rather our holy keeping of our beds, then our vprising, let the experience of the after fruites and good increases of the publike exercises speake, and let triall report, if the word be not more precious, our prayers more powerfull, our receiuing of the Sacraments more effectuall, more profitable vnto vs. Now cõcerning those exercises which follow after, or come betweene those publike meanes, they are either for the increase of faith and repentance to make the publike meanes more profitable to vs, or the exercises of loue, whereby wee may shew some fruite of the other. The exercises of faith and repentance are reading, comparing of things heard, examining and applying them to our selues, praying, thanksgiuing, and meditating. First, I say, after our publike hearing wee must priuately giue our selues to reading of those things especially, which when we heard, wee did not sufficiently vnderstand: also to the comparing of place with place according as they were alleadged, to the better triall of the doctrine receiued, and more establishing of our faith therein. To this end we must vse priuate praier for a sound iudgement & pure affections, that the Lord would vouchsafe to worke that vpon our affections, which in iudgement wee haue receiued. Neither must we forget to be thankfull, in praising of God & singing of Psalmes for those things, whereby we either see our knowledge to be bettered, or our conscience touched. To these we must ioyne meditation either about the meanes of our saluation, or about ỹ works of God: vpon the meanes, as in accompting with our selues, what things being read and preached chiefly did touch and concerne vs, what speciall feelings, and comforts the Lord gaue vs in our prayers, what increase of faith in God his promises, and of repentance in purposing a new life we had in the Sacraments, that thus we may make a priuate and peculiar vse of the publike and gene-

2 Exercises after and betweene the publike.

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all meanes about the workes of God, partly concerning those proprieties which are in him selfe, as his mercie, iustice, wisedome, truth, power and prouidence, partly concerning his creatures, and works of his hands, wherein he hath left certaine impressions and qualities necessarie for our vse, & profitable for our instruction. For the former, the practise of the Prophet and duties of all good professors, Psal. 92. doth sufficiently shew, that it is one speciall worke of the Sabboth to commend and declare the kindnes of the Lord, to reioyce in the works of his hãds, to praise his truth, and to shew forth his righteousnes. In which Psalme the man of God protesteth, that the workes of God are onely glorious to the godly, and how the vnwise and wicked men cannot consider of God his works, nor discerne his iudgemẽts, because they measure the condition of men by their present estate, not looking either how God hath dealt before, nor considering how that, though the faithfull seeme to wither, and to be cut downe by the wicked, yet they shal grow againe & florish in the Church of God, as the Cedars doe in mount Lebanon. Now as with the exercise of the word we haue the Sacraments to strengthen our faith: so with the meditating of the workes of God we are to strengthen our selues with the beholding of God his creatures, as the heauens and the scope, beautie, & continuall course thereof, and the earth, which should haue beene all as pleasant as the garden of Eden, if Adam had continued in his innocencie, whose worke as it was by the light of nature to view the creatures of God, so also is it our worke by the light of Gods spirit. Wherefore the Prophet Dauid Psal. 19. seeth downe the exquisite workmanship, proportion, and ornaments of the heauens, saying, *The heauens declare the glorie of God, and the firmament sheweth the workes of his hands. 2. Day vnto day vttereth the same, and night vnto night teacheth knowledge. 3. There is no speech nor language, where their voice is not heard. 4. Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the Sunne, 5. Which commeth forth as a bridegroome out of his chamber, and reioyceth like a mighty man to runne his race. 6. His going out is from the end of the heauen, and his compasse is vnto the ends of the same, and none is hid from the heate thereof.*

Againe,

Againe, Pſal.33.9. the man of God ſetteth before vs our reſtleſſe corruption in the nature of an horſe or a mule, whoſe crueltie as it muſt be tamed by bit and bridle: ſo muſt our raging corruptions be kept vnder by ſundrie afflictions. Moreouer, Pſal.42.1,2. Dauid ſheweth in his owne example, and by the nature of the thirſtie hart braying for the riuers of water, what ought to be the feruent deſire and earneſt affection of the children of God to the houſe of God and his word. Which argument is continued more at large Pſal.84.3. where he lamenteth his libertie in comming to the houſe of God to be leſſe then the libertie of the ſparow and ſwallow, as alſo hee inſinuateth, that our deſire to the houſe of God ſhould not be leſſe, then the ſparowes delight is in her houſe and the ſwallowes in her neſt. The Prophet Eſay, chap.1.2,3. ſaith, *Heare, O heauens, and hearken, O earth, &c. The oxe knoweth his owner, and the aſſe his maſters crib: but Iſrael hath not knowne: my people hath not vnderſtanding*. In which place wee are ſchooled of inſenſible creatures, how we ſhould doe our duties. Wherefore it is good to conſider, how in ſixe daies we haue had our beaſts obedient vnto vs, and how diſobedient wee are to the Lord. O God how haue thy creatures attended on vs? when we ſpake to them, they heard vs, when wee did whip them, they followed vs, in all our buſines they attended on vs, and yet wee haue not liſtened to thee calling vs by thy word, we haue not profited by thy chaſtiſements, nor attended vpon thy commaundements. The ſtorke, ſaith the Lorde by Ieremiah the Prophet, knoweth his time, but my people knoweth not me. And experience may make vs bluſh to ſee, how the birds againſt the ſtormie winter can conney themſelues vnto warmer climates vntill the ſpring time, and man alone either vnſenſibly doth not foreſee, or vnaduiſedly will not auoide the perilous times to come. To conclude, Matth.16.2,3. our Sauiour Chriſt reprehendeth the follie of the Phariſes, ſaying, *When it is euening, ye ſay, Faire weather: for the ſkie is red. And in the morning ye ſay, It will be a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the face of the ſkie, and can ye not diſcerne the ſignes of the times?* True it is, that this ſpirituall vſe and holie meditation of the creatures of God ſhould be our whole life: howbeit be-

Conſider how obedient in ſixe daies the beaſts haue been vnto vs, and on the ſeuenth how diſobedient we be to God.

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cause our distractions in our lawfull and ordinary callings will not permit this so fully in respect of our finite nature, wee must remember on the Sabboth day to vse a recouerie, and by Christian diligence to make recompence for our former negligence herein. And in so heauenly a varietie, which both by precept and practise we haue receiued of our forefathers for this purpose, we shall much profit and set forward this exercise, if in wisedome of the spirit we endeuour to frame our meditations especially about those things, whereof by reason of our callings, in respect of our countries, in consideration of the seasons of the yeere wee haue most speciall occasion offered. Now if by reason of some dulnes or deadnes, by the corruption of nature and secret punishment often incident to the deerest children of God, we cannot so reuerently, cheerfully, and comfortably doe these duties required by our selues alone, wee may humbly vse the remedie, which by the communion of Saints the Lord in this case hath prouided, that so frequenting the holy companie of the godly, learned and zealous, vnto whom the Lorde hath giuen greater libertie both of graces, and of spirit, we may bee humbled in regard of our owne wants, and take the supply by them and in them, that if wee can not either for ignorance or blockishnes reade the things heard, compare the places by publike ministerie receiued, pray for the fruite of them: if we be not able to refresh our selues with considering the works of God, then we must attend vpon the reading, conferring, and praying, thanksgiuing, singing, and meditations of others: that so at the least we may either haue our iudgements cleered, or our affections better stirred vp. Neither must wee blush or bee abashed to acknowledge our wants vnto our brethren, but with all humilitie earnestly deale with them, and enquire of them, how they can compare and reconcile the places deliuered, how they can amplifie it by meditation, how they feele their affections renued, how they can frame a prayer of it, how they can gather of the creatures and workes of God some fruitful matter of thanksgiuing, that by their godly participation we may haue either our ignorance helped, or our infirmities relieued. For vndoubtedly this is the cause, why so many doe rather in ignorance and deadnes beare the Sabboth as a burthen, euen in that

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they are ashamed by asking the helpe of others to bewray their ignorance, or display that corruption of nature, which indeed they see and feele themselues. Against which worldly and carnall shame wee must fight, if euer wee will triumph ouer that endles shame of the wicked, and prouoke our selues by that holesome and mutuall societie, which becommeth the children of God, either for the increase of spirituall gifts, or for a charitable supporting of the infirmities one of another. And these briefly be the exercises of faith and repentance, whereby wee may either stirre vp our selues, or be stirred of others.

Of the duties of loue.

Now it remaineth to intreate of the duties of loue, because the Lord his Sabboth is not a day of knowledge alone, but of loue; not only of hearing the word by preaching, but also of doing the word by practising: and these duties either respect the persons of our brethren, or they concerne such things as are about our brethren. The things concerning their persons, are either in regard of their soules or of their bodies: the exercises respecting the things that are about them, are either appertaining to their goods, or to their credit. The duties vnto the soules of our brethren, are to teach the ignorant, to bring sinners to repentance, to binde vp the wounds of thē that are afflicted in spirit, to cōfort the weake, to strengthen the hands that fall downe, and the knees that are readie to faint, to stirre vp them which bee dull, to admonish the vnruly, to confirme the faith of them that beleeue, to encourage them in weldoing, which haue begun well, and to rebuke the wilfull offenders. And though these should be the exercises of euery day, yet especially they belong to the Sabboth, wherein we make a supply of the wants, which wee haue on the weeke daies. The duties of loue required to the bodies of our brethren, are the visiting of the sick, the relieuing of the imprisoned, the helping of the poore and miserable, the feeding of the hungrie, the cloathing of the naked, the comforting of the distressed, the bestowing of our goods on them that are needie.

In the Primitiue Church as they did euery Sabboth receiue the Sacrament, so they laid something downe to the vse of the poore, which they did both to giue some thankfull testimonie how the Lord the weeke before had blessed them, as also to shew some

godly

godly token of their pitie to their afflicted brethren. Concerning the exercises of loue towards the credit of our brethren, if we shall heare of any secret reports tending to the discredit of others, we must not onely carefully suppresse it, but wisely endeuour to recouer their former credit. This requireth heauenly wisedome both to admonish the author of euill reports, as also to signifie vnto the man euill spoken of, what hazard and shipwracke of his good name is pretended: yet still concealing the person, and vrging the report, that if the partie be guiltie, he may the sooner step out of his sinne, the Lorde hauing charged such a warning peece against him; or being guiltlesse, that he rather seeketh to profit by the rumour, then to pursue the author. But alas, the sinne of our age hath not only brought in the ignorance, and banished the practise of this Christian dutie: but also which more is, in stead of healing, wee wound the credit of others, and it is hard to discerne whether there are moe willing to report euill, or not vnwilling to heare euill reports of others. Who seeth not the common profession of our Sabboth to be a table talking and vaine babling of the infirmities of others, tossing to and fro the credit of our brethren as a tennis ball: and this not only vsed among brainsick and vnstable women, whose tongues labour of some greater infirmitie, but also of men, who vndiscreetly either set abroach, or draw out to the full measure and past measure the discredit of their neighbours, so that they are so farre from saluing such sores, and stopping such breaches, that they lanch deeper and roade further, then any haue done before them.

Two things in these duties to be obserued.

Furthermore, in all these exercises both publike and priuate, both concerning faith, and the duties of loue, both with our selues and with others, two things especially of vs must bee obserued. First, we must at night trie our hearts, with what truth, with what care, and with what sinceritie we haue done these things: because as God abhorreth hypocrisie in euery thing, so especially he cãnot abide it in his owne worship. Secondly, we are to examine our selues, with what profit either to our selues or to others, with what comfort, with what increase of good things wee haue been conuersant in these duties, that we rest not in the worke wrought, but that we may offer vp the fruits of our holy increase in a good conscience

ſcience to the Lorde. The firſt thing then is to trauaile with our hearts for ſinceritie, becauſe though generally all the Commandements require ſpirituall obedience, yet thoſe more peculiarly which immediatly doe binde vs to our God. This we ſhall doe, if we doe the duties of faith faithfully, the exerciſes of repentance carefully, and the duties of loue louingly. On this manner then may we expoſtulate with our ſelues? Hath the Lords increaſe of mercie brought me a daies increaſe of holines? how is my knowledge increaſed, my affectiõs touched, my faith ſtrengthened, my repentance renued, the loue to the Saints in me confirmed? How did the word prick my heart? how were my affections quickened by prayer? how much was my faith ſtrengthened in the Sacraments? Hath the Sabboth been our delight? are wee neerer to God in faith and repentance? are we neerer our brethren in loue and beneuolence? are we better affected to the glorie of God? is ſinne more grieuous vnto vs, then it hath been? If it be, giue God the glorie in Chriſt; if not, let our loſſes cauſe vs to make ſome godly recouerie in time to come. Theſe things little thought of, is the cauſe why for the moſt part and almoſt generally wee reſt in the ceremoniall vſe of the Sabboth. Now let vs conſider a little of the goodnes of God in giuing ſo holie a varietie of good things, the conſideration wherof partly may humble vs, and partly comfort vs. For in ſo rich and princely viciſſitude, though we doe many things, yet ſome duties priuate or publike, with our ſelues or with others, may be left vndone; if we doe the outward actions, we faile in inward affections: and this ought to humble vs. Howbeit, wee may here alſo ſucke out ſome comfort, to the more alluring of vs to theſe holie exerciſes, in that though we be wearie of one exerciſe, wee may refreſh our ſelues with another; if we profit not by one, we may profit by another: ſo that if we be altogether voyd of delight, and reape no profit at all, wee can not but excuſe the Lord, and accuſe our ſelues. For if wee cannot thriue in priuate exerciſes, we may gaine by the publike meanes; if wee can finde no delight by our ſelues, wee may ioyne with others; if we cannot profit by reading, we may profit by praying; if not by praying, then by meditating; if not by meditating, then by conferring; if not by conferring, yet by ſinging; if not by ſinging,

ing, by viewing the creatures of God; if not by these, then by teaching, admonishing, and visiting of others; if not herein, by suffering our selues to bee taught, admonished and instructed of others. Wherefore as in a solemne banket furnished with diuers meates, the weakest stomacke not liking one dish, may refresh it selfe with another, vnlesse the appetite bee altogether gone: so in this heauenly varietie the Lorde hath prouided, that the most weake may comfort his conscięce, if not with one spirituall daintie, yet with another, vnlesse it bee so sickly, that it is altogether graceless, and voide of hope of recouerie, which the Lord in his mercie keepe from vs. And thus hauing shewed what is commanded, let vs goe forward to those things which are forbidden.

How the Sabboth is broken.

The Sabboth (wee say) is broken either by generall impediments and lets, whereby wee cannot sanctifie the day: or else by those euill fruites, which follow the not keeping of the same. For as there be two things commanded, to wit, rest, and sanctification of the rest: so two things are forbidden, namely, labour and trauaile, so farre as either they hinder the sanctifying of the Sabboth, and the prophaning of the Sabboth rest. First of the impediments of sanctifying of the Sabboth, which in their owne nature are indifferent, we must know, that as the furtherances of this sanctification are commanded, so the hinderances are forbidden: and as rest is so farre commanded, as maketh to the sanctifying of the day: so our workes are not simply forbidden, but so farre forth as they bee hinderances to the holy obseruation of the same. And these bee either lawfull workes, or lawfull recreations and pleasures. And therefore, as wee say in the Commandement going before, that all vaine, light, vsuall and accustomed othes are forbidden, and yet affirme, that all such othes are commanded, as are taken vp in the defence of God his glorie, our brethrens welfare, or in any other cases of waight and importance, when the things must needes be knowne, and otherwise then by an oth cannot be knowne: so wee say in this precept, all vsuall affaires on the Sabboth are here forbidden, and we grant, that if these fall out for the glorie of God in the preseruatiō of his creatures necessarily to be

done, or so, as they may enable vs the more to any duties of the Sabboth, then they are not onely not forbidden, but also more straightly enioyned vs. And therefore as no others creeping vnder pretence are allowed, but such as are waightie, likewise wee permit no works of pretended necessitie, but such as in that they cannot bee done the day before nor the day after, are for the former considerations necessarily required. And whereas the Lord doth not onely giue leaue to draw the oxe or the asse out of the ditch to preserue their liues, but also to leade them to the water to make their liues more comfortable to them: we permit not onlie things needfull to the life of man, but also things conuenient to the vse and comfort of man, as the dressing of conuenient meats, whereby a man may bee made more cheerfull in the duties of sanctification: so that both in vsing them we refresh and not oppresse our selues, and in preparing them wee vse the time before, after, or betweene the publike exercise. But as God hath permitted this leaue: so we on our parts are to take heede that we abuse not this libertie. For when the Lord is so equall, liberall, and fauourable in granting and pardoning our necessity, and furthering our conueniences; he will not doubtlesse leaue vnpunished the greedie gaine-seekers, which vnder the forge of necessitie abuse their libertie and his liberalitie. The lawfulnes of which permission is taught vs by Christ himselfe the faithfull interpreter of the law, and that not only by precept, but by practise. For in that he healed the sicke, and cured the diseased on the Sabboth, allowing the people on that day to resort vnto him, he sheweth how things concerning the glorie of God are lawfull to bee done on the Sabboth. And we see in that the law permitted the leading of the oxe to the water, how things conuenient are not at that time vnlawfull, so that they be not abused or ouerused.

The 2. part. Things forbidden on the Sabboth.

This moderation prefixed, let vs sift more narrowly the things that are forbidden. These are either the workes of our calling, or lawfull recreations. The workes be such, as either are more vsuall in the sixe daies, or being but at certaine speciall times in the moneths or yeeres vsed lesse vsuall. First concerning the workes hauing their ordinary course in the weeke daies, as plowing, sowing,

ing, vsing of handicrafts, and such like, there is no question, and the most prophane person will not call them into question, but it is taken as granted, that these workes must giue place to the worship of God, that men being freed from them may bee the more sanctified. And these things are flatly forbidden in the law and in the Prophets, who would not suffer a burthen to be caried on the Sabboth, by which one worke they did more secretly point at all the rest. But the words of this commandement are a sufficient demonstration of this matter. Who so then make the Lordes day a packing day for his earthly busines, either in making it a custome to haue their seruants follow their callings, or trauaile in their affaires, or else when they themselues will doe that that day, which they will not doe at other times, when in spirituall disposing of their busines they might prouide better, they are prophaners of the Sabboth, and shall be iudged for contemners of this law. And whatsoeuer these kindes of professors pretend in word, and brag of knowledge and Christian libertie, they cloake their sinne vnder religion, and draw the curtaine of Christian profession to couer the leaudnes of their vnchristian conuersation, and so liuing as beasts they shall die as beasts, or worse then beasts, in that they shall goe to the hels, when the beasts shall goe to the earth. It is too too lamentable, that in a Christian common wealth, where Christ and none before Christ is to bee preferred, where the fruite of so many yeeres, teaching this dutie, ought to bee shewed: that men as Heathen, who neuer knew of the creation of heauen and earth by God, or neuer heard of the redemption of mã by Christ, or neuer tasted of the sanctifying power of the holy Ghost, nor at any time vnderstood of the mysterie of the Trinitie, should make no conscience of the Sabboth, but only vouchsafe it worthie of a ciuill dutie.

But some will pretend a more vsuall necessitie in certaine and peculiar callings, of which as they say, standeth a further question, as among makers of coale, and iron, Heardmen, Sheepheards, Carriers, Drouers, and traffique men, all which indeed haue great and laborious callings: yet must wee say, and hold this ground, that in these and like ordinary callings, the ordinance of the Lord

Whether it be hard for some callings to keepe the Sabboth.

doth not hinder the good order of man, but they are so subordinated the one to the other, as if wee giue to each of them their time and their place, the workes of man may bee vsed, and yet the worship of God preferred: because as our callings serueth to Gods worship, so Gods worship sanctifieth our callings. True it is, that the Lorde requireth not onely the worship of the Sabboth day, but also of other weeke daies either priuately at the least, or publikely, if our callings so permit: and howsoeuer we deny not vnto these men some larger libertie on the sixe daies, yet they must not be exempted from the duties of the Sabboth day, which generally is laid vpon all men, and especially on these men, whose labours as they are the more troublesome and continuall in the weeke daies, so they ought the rather to rest on the Sabboth daies. And seeing they will not discharge themselues of the like graces with other men concerning their creation, redemption, and sanctification, if they make not a supply on the seuenth day for their libertie in the sixe daies, they are inferiour to the condition of beasts: for the beasts on that day haue their rest, and they haue not. Besides in pretending such excuses, they openly bewray their want of spirituall wisedome. For there is no such calling: but if they were as wise to God, as they are politike in increasing their riches, they could tell how to diuide their times and seasons for the easing of their bodies, & refreshing of their soules on the Sabboth. And here men are to be charged with looking to

Of seruants.

their seruants. For the commandement is flat and expresse: euen *thou and thy seruant*. It is not sufficient for men to come to the Church themselues, but they must bring their seruants also. The Lord saw how men would be ingenious in deceiuing their own soules, by not bringing their charges and families with them to the congregation: who notwithstanding being created, redeemed and sanctified, are as highly indebted to the worship of God as the masters. But let them not beguile themselues, for the blood of their soules shall be required at their hands, who being too lordly & tyrannous gouernours, make their seruants either equall to beasts, or worse then beasts, caring for nothing but for the world, neuer thinking on hell, whereunto they are hastening.

This

This law doth here also attach Sheepheards, and Heardmen, Bakers and Brewers, which kind of men if thou haſt retained, thē art thou charged to bring them to the houſe of prayer as well as thy ſelfe. For God hauing made them men, would not that thou ſhouldeſt vſe them as beaſts for thee, neither muſt thou abuſe his trauaile to make him like the oxe, whereon he tendeth. But worldly wiſe men will prouide by changing of their places, that their buſines may be done cheerfully: and why then ſhould they prouide for the worſhip of God ſo careleſly? Againe, if Sheepheards and Heardmen can finde meanes to go to faires and markets, if they can pick out time to goe viſit their friends: why may they not alſo prouide to heare the word of God on the Sabboth day? Well, bee not deceiued, God is not mocked. Looke how a man ſoweth, ſo ſhall he reape. In ſome places Brewers and Bakers pretend great neceſſitie. If it be ſo, then our generall rule permitteth a libertie, but yet on this manner: if they cannot diſpatch their buſines on the ſixe daies, they ſhould riſe betimes on the Lords day, that they may doe all they haue to doe with as little loſſe as may be: and if they muſt needes begin their work againſt the day next after the Sabboth, let them do it as lately in the euening as they can, that at the publike exerciſes they bee not interrupted nor drawne away. Thus much therefore wee ſay, that as wee preſcribed in the other callings, ſo for milking of kine, making of beds, and dreſſing of meates, as for trauailers, Bakers and Brewers, that their buſines, if it be neceſſarie, muſt be done either early in the morning, or lately in the euening.

Of ſhepheards, heardmen, &c.

Bakers and Brewers.

There are two kindes of calling of more difficultie, the one by ſea, the other by land, the one of Mariners, the other of Poaſts. For men being on the ſeas, cannot come cōueniently to the publike places of religion, and in ciuill matters there are often great neceſſities and vnknowne to priuate men. Concerning the firſt, we ſay they are either in neceſſarie affaires, or they are not; if not, they are to be counted as flat breakers of the Sabboth; if they bee in their lawfull and neceſſary callings, the times muſt be ſo diuided, that their bodies may bee eaſed, and their ſoules refreſhed. Howbeit, if the preſent neceſſitie grow to be more violent, then

Mariners and Poaſts.

holds the generall rule of things that cannot be done before or after. To this we adde, that in some respect, because the Mariners haue intermissions by reason of their oft changing, there might be meanes appointed for the worship of God priuately. For there be vicissitudes of labouring spent in quaffing, drinking, and sleeping; which leisure they might haue as free for the worship of God priuately, as any on the land. Besides the proportion of sixe and seuen obserued, that they may doe some one day in seuen, which they should doe on the Sabboth it selfe. For then the Lord accepteth the equitie of the law, when vpon necessitie wee can not obserue the prescript time of the law. Furthermore, when their ships lie at roade and at anker, when they either are stayed by tempest, or mend their tackling, or waite long at hauens for their traffique, then what time hath before beene lost, it is now to be redeemed; if it be not at the set times, yet as we said, at some times obseruing the proportion of the law. Thirdly, if they were as prudent in heauenly things, as politike in earthly, though they cannot so conueniently haue accesse to the publike meanes, yet in the whole companie (for feare of pirates they goe for stronger fence many together) by a generall contribution they might allow a Minister among them. Againe, considering that the Mariners are either such as bee of the richer sort, or such as bee of a meaner condition, we say, that the richer and more wealthy Marchants swimme so in their gaines, as if they haue but hearts to pay the tithe of their increase, they may not onely conueniently finde a Minister in the ship, but also liberally prouide for the worship of God on the land. As for the poorer sort, if they cannot offer an oxe, let them offer a turtle doue; if they cannot offer a doue, let them offer a little fine wheate flower, I meane, if they cannot prouide a graue preacher, yet at the least they may procure some good man to reade the holy word of God vnto them, to deliuer the plaine and pure sense of the Scriptures to them, and to helpe them in praier and other holy exercises of religion. For if they can in their seuerall ships maintaine a guide skilful in seafaring to conduct them in their nauigations, then by a generall purse they may farre more easily sustaine the charges of a teacher, who in great

Mariners.

dangers

dangers may strengthen and comfort them, in all estates may guide and safegard them to the hauen of heauen. Fiftly, in respect that they haue greater blessings on the seas, receiue greater testimonies of Gods fauour, taste more bountifully of Gods power in imminent and fearfull daungers, and more liberally haue experience of his prouidence in their marueilous preseruation, then their brethren on the land, I thinke they ought not to be lesse zealous, but more carefull of the worship of God, then others on the land. Though then the prescript forme of the law cannot alwaies be vsed, and yet the proportion of the law may bee obserued: and seeing God is the Lord of the seas as well as he is the gouernour of the land, he is no lesse to be worshipped in the one then in the other: and yet the want of this his worship hath distinguished the seafairing men from others by their monstrous prophanenes, and brutish irreligiousnes. And yet in that this euill is not so generall, but that euen in that calling there are some that feare the Lorde, it is manifest that the fault is not in the calling, which in it selfe is lawfull, but in the corruptions of the persons, who are degenerated into an hellish atheisme.

Now concerning Poasts thus much briefly: Either the Poasts trauaile on the Lords day vpon necessitie, or without necessitie. If they go on the necessarie affaires of the land, & such as by forslacking would be more dangerous, & the speedie dispatching of them would be more profitable to the whole body of the realme, the libertie is permitted, and is greater or lesse according to the grauitie and slendernes of their affaires: but if they haue no necessitie, the rule of God his lawes take hold on thē. Howbeit for the most part subiects are not so precisely to iudge of them, because princes matters are not knowne to all men: but they are rather to pray, that both the princes heart may bee right herein, and that the Lord would moue them euermore to vse those waies which are most conuenient. Poasts.

And thus much generally of the vsuall workes of our calling. It remaineth to speake of those workes which haue not the ordinarie course of the weeke daies, but are neuertheless vsed at certaine set times and seasons, as Faires in certaine moneths and

quarters of the yere, as the ſeeding in the winter and in the ſpring time, and the harueſt in ſummer and in Autumne. Hereunto we may adde ſpeciall iourneies taken in hand not vſually, but extraordinarily, and the gathering of Saffron at the time of the yeere. All which things haue their ſeuerall ſeaſons, and are vnnaturally thruſt on the Lords owne times, howſoeuer men haue pretended a neceſsitie, and fleſh and blood hunting after libertie, diſputeth to the contrary. First as for Faires and Markets, which by politike, wiſe, and worldly men on the Lords daies are maintained, it argueth the want of godly wiſedome where they be vſed, becauſe without any preiudice to the worſhip of God they may not conueniently bee obſerued. For if no neceſsitie, profit, nor pleaſure could cauſe the Papiſts to haue their Faires on their Chriſtmas day, Eaſter day, holy Thurſday, and Corpus Chriſti day; then it is a ſhame for vs, that in trueth and zeale ought to goe before them, to defile the Lords day herewith: yea I adde, it is intolerable, becauſe a firme ſtatute and ciuill law enforceth a plaine inhibition of all ſuch worldly conuents and aſſemblies on that day. Theſe Faires are for the moſt part either ſolemne marts and of greater continuance, or petie markets and of leſſe reſort: if they be more ſolemne markets, then the continuance of the gaine in the weeke daies may eaſily affoord the Lord his right on the Sabboth daies: if they be the petie markets, then they are within the compaſſe of ſeuen daies, and they may be vſed on the fixe daies betweene the Sabboths, not charging the Lords day with them.

Faires and Markets.

Concerning ſeeding time and harueſt, we haue heard them on the Sabboth by expreſſe words forbidden in Exodus. And here one thing maketh me to marueile, why men pleade rather for the libertie of the harueſt, then of the ſeeding time, when the time is for the one and for the other, and he that reſtrained the one, reſtraineth the other: yea and there is more wiſedome and leſſe labour required in the ſeeding, and there is leſſe neede and more labour vſed in the reaping time. And yet many thinke it ſtrange to ſow and plow on the Sabboth day, who make no conſcience to mow, reape, and cart it on that day. But here to the commaundement let vs ioyne the promiſe. If we be careleſſe to prouide for the worſhip

Seed time and harueſt.

ſhip of God, the Lord will eaſe himſelfe of caring for vs. But, if we firſt ſeeke the kingdome of God, and his righteouſnes, al theſe things ſhall be giuen vnto vs. And in trueth the neceſſitie of the harueſt rather chargeth vs with many moe duties on the Lords day, then diſchargeth vs of any one. Firſt the labour of the ſixe daies at that ſeaſon is ſo great, as men cannot conueniently giue themſelues to the worſhip of God either publikely or priuately, and in that reſpect eſpecially in that time they are to make conſcience of the Sabboth, wherein they muſt endeuour to make ſome godly ſupply for their former defects. Vnder this wee may couch another reaſon. Although greater poſſeſſors haue larger libertie in the workes of this calling, yet haue they ſeruants and cattell, which at harueſt time eſpecially labour: for whoſe good and eaſe ſeeing the Lord hath prouided in euery Sabboth, we can not without vnmercifulnes to the creatures, and the controlling of God his ordinance, in theſe buſie times eſpecially, denie our ſeruants and cattell their reſt, becauſe they had then moſt need to ceaſe on the Sabboth day, when they moſt trauaile on the weeke daies. Secondly, experience teacheth vs, that if the weather in this quarter of the yeere bee more vnſeaſonable, men are then moſt readie to vnclaſpe their hold on Gods prouidence by their carnall diffidence. Againe on the other ſide, if the times are more temperate, and the fruites of the earth more abundant, then we ſecurely hide our hearts in the earth, and tying our affections to our enlarged and full fraught barnes, wee vomit out our ſurfeting conceits with the rich man, and ſay, *O my ſoule take thy reſt, thou haſt ſtore laid vp for many yeeres:* and ſo we burie our ſoules in the abundance of our increaſe. But what is it to haue a handfull of corne, and to gaine therewith a viall of the wrath of God? What doth it helpe, when the Lord either to correct our ſinnes, or make triall of our faith, doth ſend foule weather, that a man ſhould blot out the print, and rub out the marke of Gods work with ſuch contemptuous diſobedience? Ought wee not rather in ſuch a ſcarcitie, as the Lorde appointeth by Ioel, to erect a new Sabboth in prayer and faſting, then to pull downe the old Sabboth by toyling and labouring, that the Lord ſeeing our repentance, might ſtay the windowes of heauen, and ſurceaſing from his puniſh-

Something before of the Sabboth.

ment

ment might leaue some blessing behinde him? Now therefore to cure our diffidence, to helpe our impatience, and to correct our couetousnes, as also to witnes out subiection to the blessed will of God; the Lord often sendeth this triall in the time of haruest. Thirdly, if according to the largenes of Gods liberalitie we may enlarge our timidour, if as the Lord reacheth out his benefits to vs, wee ought to reach out our obedience vnto him, at what time of the yeere doe men more abundantly receiue God his mercies then now? When the prouidence of God commeth to the issue, and groweth to a perfect accomplishment, when the earth is readie to trauaile and to bring forth of her bowels, whatsoeuer by the blessing of God it hath before receiued and conceiued; and consequently at what time is required of vs a greater measure of thanksgiuing, and when doth the Lord more deeply charge vs with a care of his worship, then when he doth as it were put charge vs with the weight of his benefits? If then either the commandement of God may binde vs, or the promise of God touch vs, either the toyling of our bodies may pitie vs, or the distractions of our mindes may moue vs: if either the wants of our soules may inforce vs, or the benefits of God rauish vs, we shall confesse, that though at all times carefully, yet at this time of the yeere most carefully & specially we should prouide for the worship of God, the refreshing of our soules, and the relieuing of our bodies. Besides, if the calling of iustice, which for the worthines of it is more necessary; if the tilling of ground, which is a thing more needfull, on this day stoope and surcease, to giue place to the worship of God, then reaping and carting, for which neither dignitie nor necessitie can so well be pretended, must needes cease: and better it is that man should reape somewhat lesse of his priuate gaine, then that so deepe a wound should bee striken into the sides of Gods publike glorie, and more conuenient it is that a few should smart, then a great many should be offended. And yet true it is, that our axiome of necessitie hath it vertue as well at this time, as at another. Howbeit, I hope, I needs not here put you in minde of the distinction of necessitie present and necessitie imminent, the one granted, the other denied. A present needs requireth a present helpe, as an house being fired, our aide forthwith is required:

Double necessitie.

yeeld ſo that God in this caſe hath ſubordinated vs as his Bailiefes and Lieutenants for the preſeruation of his creatures. But, if we preſuppoſe and forecaſt daungers to come, God maketh mens doings fruitleſs, and infatuateth their deuiſes, for that ſeeing he openeth and ſhutteth the windowes of heauen and the cloſets of water, ſeeing he can make the heauens as braſſe, and the earth as iron, and ſendeth the firſt and the latter raine: ſo theſe things are not in our hands, but in the Lords power, who either proueth our faith, or puniſheth our ſinnes, and trieth vs whether we will ſerue him more ſparingly when he puniſheth vs, or more ſecurely when he ſpareth vs.

The other queſtion following is of gathering Saffron. If men be wiſe and prouident to ſerue God, the Saffron grounds, I think, may alſo be ſo kept, as that there will be no ſuch loſſe as worldly men pretend. But if the nature of it be ſuch, as ſome doe affirme, that on that day it periſheth, if it bee vngathered, on which day it commeth forth, then I doe thinke, that by the law of neceſsitie this thing happening, it may bee gathered on the Sabboth: yet with theſe conditions, that as many gather as can conueniently be gotten, that no publike exerciſe of the worſhip of God bee omitted, that their mindes bee holy and ſpiritually occupied that gather it. Now if ſome will obiect, that there is ſomewhat in the order of nature, which fighteth with the ordinance of this law: I anſwere, for as much as this thing commeth on the Lords day but ſeldome times, that therefore it is not a thing ordinary, but as a worke of neceſsitie. Now to fold vp this queſtion, wee required in gathering that we ſhould be ſpiritually minded, which they may ſhew by giuing it a marke of ſeparation, that is, that they beſtow it on the poorer, if they be of the more wealthie ſort: if they be of meaner condition, yet they may impart ſomething to their more needie brethren, as teſtifying thereby that they ſeeke not their gaine, but the glorie of God. Of gathering Saffron.

It remaineth briefly and in a word to ſpeake of trauailing, which if it be ordinary and vſuall, is in no caſe lawfull: but if it be extraordinary and neceſſary, as often it happeneth to Lawyers, or Phiſitions, then according to the neceſsitie it is more or leſſe permitted. Wee ſee that many Papiſts will not ſtirre out on their Of trauailing.

Saints

Saints daies, whereby is detected the want of our ſpirituall loue, which make no conſcience to ceaſe on the Lords day. And ſo the religion deuiſed by man findeth better entertainment and a further practiſe, then that which was ordained by God. If any man obiect the loſſe of his liuing, if he ſhould not labour on this day, I oppoſe againſt that the loſſe of God his glorie, and that with this interrogatorie, whether the miſerable pelfe of man ſhould not giue roome to the immortall glorie of God. And experience confirmeth the trueth of Gods ſpirit, that in vaine men riſe early, and ſo late take their reſt, in vaine they build and take ſo great paines, when the Lord denieth the bleſſing. And what were it to bee rich in policie, and poore by God his diſpleaſure? What though the bagge bee heauie, and their conſcience is troubled? What if they bee rich with men, and poore with God? Againe, who is it that ſo diſpoſeth of his iournies and his affaires? ſo as ſome making conſcience of their Sabboth, are in their iournies in one day better proſpered, in their affaires in one houre more furthered, then many others contemning the ordinance of God are in many houres, and in many daies? Who directeth men to be prouident in their ſales and bargainings? who beſotteth and infatuateth others? Who ſendeth a man, that not for a ſimple deſire of gaine, but for a ſingle care to walke in his callings vſeth the trade of buying and ſelling, moe chapmen in one houre, then an other man hath in an whole day, whoſe heart is inflamed, whoſe eyes are inkindled with louing gain, and looking for profit, howſoeuer it come by hook or by crook? Men aſcribe this to chance, and ſo they oft by the iuſt iudgement of God receiue a blanke, that is, truſting to the blind world they receiue not ſo much gaine, as will acquite their charges. Can men trauaile day and night by ſea and by land, and that for a thing tranſitorie, and wil they retch out no houres for the defence of God his worſhip? Do they feare theeues, if they inlarge their iourney for the keeping of a good conſcience; and are they not afraide of theeues, when for their worldly affections they can trauaile early and late. Becauſe herein the terror of their owne conſciences will preach more forcibly to them, then I can ſpeake, I will leaue them to that practiſe of the man of God, which is vſed Nehem. 12.

Pſal. 127.

And

And thus hauing ſpoken of the workes of our callings, now we are to ſpeake of the workes of our pleaſures. Concerning the lawfull recreations of this life, which Chriſtianitie doth permit and not forbid (for of vnlawfull pleaſures being alwaies out of ſeaſon, and eſpecially on the Sabboth, wee haue nothing to ſay) whether they may haue place and time on the Lords day or no, here is the queſtion. In this part of the treatiſe, I ſay, we doe not ſpeake of prophane and idle pleaſures, but of them which bring ſome further vſe after they bee vſed, and which are permitted by the word of God, ſo meaſure in them may be vſed, and they bee ſanctified vnto vs by the word and by prayer. And yet euen for theſe wee dare not giue the time conſecrated to God, vnto playing and pleaſures. Neither are wee curiouſly to frame any exquiſite diuiſion in this matter, but firſt wee will conſider of the feaſts and bankets accuſtomed on this day, and afterward of other recreations and exerciſes at that time frequented and vſed, which though in their time, place and perſons they are not vnlawfull, yet at this time on the Lords day we denie them to be lawfull. As for feaſts, wee may part them into loue feaſts, Church feaſts, and ſumptuous feaſts, which carie with them ſome further expences and larger liberalitie, as are thoſe which are vſed at mariages, at the admitting of men into their ciuill offices, or elſe are taken vp for ſome ſpecial benefits receiued, or ſome extraordinarie iudgements remoued, or ſome other cauſes like vnto theſe, as when men carying ſome port and countenance in the common wealth, according to their degrees and callings, at ſome times doe ordaine.

Of the workes of our pleaſures.

Of feaſting & banketing.

Touching theſe ſolemne and ſumptuous feaſts, thus much we affirme briefly. Such as on the Lords day inſtitute ſuch ſolemnities, and ſtuffe euery office, & bumbaſt euery corner of the houſe with men and women, are to be admoniſhed duly to conſider of that, which is reported of Dauid both in the hiſtorie of the Kings, and in the booke of the Chronicles, who hauing a vaine deſire and ſuperfluous appetite, would not deferre, but longed to taſte of the water in the well of Bethlehem a welfenced citie, and from whence water could not be conueied by hand, without ſome ieopardie to them that fetcht it. Wherefore three of his moſt worthie

2. Sam. 23. 15.

thie men haue this busines assigned thē, to the compassing where-of their liues were hazarded. At their returne, grace making his after fruites better then the former, after better deliberation vsed, he powred forth the water on the ground, saying, God forbid that I should drinke the blood or the liues of these three men: shewing thereby both his offence in sending them, and the free mercie of God in sauing them. Wherefore (excepting the estate of princes) for as much as these pompous preparations cannot conueniently be vsed on the Sabboth without the hazard of mēs soules, as in that diuers offices in noble families require diuers persons to performe diuers duties, and so that which is a day of rest, is made a day of toyling. The equitie of the not kindling of a fire must binde Christians, although the sanction doth not constraine them. Whereas the Israelites of an inch of libertie would take an ell, for a childish instruction this thing was restrained them. And although we haue a further libertie to kindle a fire, for as much as we are in colder countries then the Israelites were: yet the equitie of the law must teach vs, that wee ought not to turne this libertie to bee a seruant of our wanton desires, or to foster carnall licentiousnes, and hinder the worship of God.

Obiection. If it be demaunded, whether this day be fit for mariage or no: I answere, it is, because on that day as it is a day of reioycing, there is a more lawfull libertie of speech, and a more liberall vse of cheerfull behauiour. Howbeit, let them not on that day, if they marrie, make their solemne cheere: but seeing they may haue a conuenient companie some other day, let them either both marrie and feast some other day, or marrie on the Lords day, and feast another. And if it be demanded, whether loue feasts may be kept on this day or no. I answere, there is difference betweene loue-feasts and solemne feasts. And if men were as wise, as they were in the times of Poperie, they would be politike to finde out some meanes to prouide for the glorie of God, and yet not altogether neglect the conuenient furniture for their table. I am not to appoint, neither doe I vndertake to prescribe how meate should be prepared, or how offices should be diuided: yet by experience I can giue testimonie of some, who for their religion bare credit in the Church, and for their authoritie carie some countenance in

common

common wealth, and yet on the Lords day haue their tables both Christianly and worshipfully furnished without any hinderance of the worship of God at all, notwithstanding the number of their daily retinue and ordinary familie is great. It is one thing to prouide feasts of intertainment more then competent, and another thing to vse loue feasts nothing lesse then is conuenient, the one oppressing and disabling vs to holy exercises, the other refreshing and enabling vs to the duties of religion.

Of passimes & recreations.

Now concerning the exercises and pleasures of the bodie, leauing all vaine passimes at all times vnlawfull, but most especially on the Sabboth, and to speake of such recreations, as in themselues are lawfull, and may lawfully bee vsed of the children of God in their time and place; as those of shooting, training vp of souldiers, and such like, all which their pleasures carie a profit either present, or in time to come, to the Church or common wealth, wee denie not simply then their places, but thinke them conuenient, and commendable with the testimonie of the holy Ghost: 2. Sam. 1. where Ionathan is commended of Dauid for his shooting. Howbeit, the Sabboth day is no fit time for these vses, which we will shew briefly. First wee must know, that the Lord hauing forbidden the workes of our ordinary calling, which carie with them a more speciall promise of profit and warrant of reward in their time, forbiddeth also lawfull pleasures: because if the vse of those is forbidden, being lawfull and necessary for the vpholding and maintaining of mans life, then these things not so needfull, though conuenient for creation, are much more inhibited. And this we shall see more plainly, if wee remember that rest is so farre commanded, as it is an helpe and furtherance to sanctification, and labour so far is forbidden, as it is an impediment of the same. In regard where of, if pleasures bee no lesse lets and impediments to the hallowing of the Sabboth, then bodily and ordinary labours, then pleasures haue no more libertie on the Lords day then our outward workes. Furthermore, we must be circumspect not to rest in any drowsie or sleepie securitie of the flesh: but in what measure soeuer we detract from the ordinary workes of our calling, in that proportion must we adde to the sanctification of the day: not much vnlike to good Christians, who bestow on their

If trauaile be forbidden in seede time and harueſt, much more pleasures all the yeere long.

soules

ſoules whatſoeuer they take from their bodies. Which wiſedome and diligence though wee vſe moſt carefully, yet for as much as we ſhall leaue as many duties vnperformed, as we ſhal haue performed, I ſee not what leiſure wee can lawfully lend to recreations. If any carnall profeſſor ſhall preſſe this thing more vehemently, me thinketh he may bluſh at the defence of it, ſeeing this kinde of keeping holie daies in pleaſures and playing was vſed euen of the Heathen, *who ſate downe to eate and drinke, and roſe vp to play*, firſt balacing their bellies with feaſts, and then refreſhing themſelues with play. Wherfore as we now denie Church-feaſts as imitations of the Heathen: ſo doe we deny holie day playes, as remnants of ancient prophanenes.

But if it bee here obiected, that the Iewes had their ſolemne feaſts, muſicall inſtruments, and exerciſes of pleaſure, yet the men alwaies by themſelues, and the other ſexe by themſelues; not with that monſtrous mixture of men and women, which is a chiefe ſinne and arch enemie to religion of our age, and that with holie Pſalmes made by Dauid and Moſes, not with vaine minſtrelſie vſed of prophane Atheiſts: I anſwere, as Paul ſpeaketh 1. Cor. 13. of his owne perſon, that they being as children ſpake as children, they vnderſtood as children, they thought as children, being but in the rudiments: but we becomming men, muſt put away childiſh things. Againe, the ſuperſtition of the Papiſts checketh this abuſe, who would admit none out ward exerciſes on their Eaſter, Whitſontide, and holy Thurſday, at what times they thought a bird would ſcarcely build her neſt. Did not the Papiſts breake their ſuperſtitious holie daies, and ſhall we ſo prophanely pollute the Lorde his Sabboth? Our Eaſter day, our Aſcenſion day, our Whitſontide is euery Lordes day: and therefore wee ought to make a ſpeciall care of ſanctifying of this day. What ſhall I ſay of the zeale of worldlings, which may controle by contraries the ſecuritie of our ſins? For all worldly men ſeeke neuer for pleaſure, whileſt profit doth drop: as wee may ſee in them that liue on Faires and Markets, as Chapmen and Inholders. So long as they hope to gaine a penie, how waite they, how diligent are they, how little play they, how buſie are they? And why? Forſooth it is their harueſt, it is their market, which (they ſay) they

muſt

muſt attend vpon whileſt occaſion laſteth. Beholde the policie and painfulnes of the world may teach vs, what we ought to do for our ſoules. Is not the Sabboth the harueſt time and the market day for the ſoule, wherein wee ſhould gather in whileſt the Sunne ſhineth, wherein wee ſhould be very diligent, whileſt our gaine is promiſed, wherein wee muſt prouide for a liuing and maintenance, and lay vp ſtore, laying all pleaſure aſide vntill the time to come?

And to returne to the Papiſts, what poſting prieſts, what mumbled maſſes, what hunting prayers, what haſtie ſeruice had they, when any other ſolemnitie ſhould be vſed? What then wil ſome ſay, no vſe of recreations? I doe not ſimply deny profitable exerciſes, but what ſhall we doe with them on the Lords day? If all our delight were in the Sabboth, if all our ſprings were in it, if we made it our chiefeſt ioy, what place ſhould or ought to be left to ſuch carnall delights, to ſuch fleſhly pleaſures? If any ſhall obiect, that it was not a neceſſitie to leade the oxe to the water, and yet it was lawfull, and therefore things conuenient in ſome caſes permitted: men haue the vſe of pleaſures conuenient. I anſwer, that the oxe ſo led to water, is not to play and friske on that day, becauſe that may without detriment bee deferred, and the other cannot: and the pleaſures conuenient, as eating and drinking moderatly, may on that day bee vſed, in that without them followeth ſome detriment, and yet we permitted not to play, which is a thing that without hurt may bee forborne one day for Gods ſake, if without hurt wee can forbeare it an whole weeke for the worlds ſake. To bee ſhort, ſpirituall wiſedome may prouide both for the Lord his worſhip, for our callings, and for the lawes. And like as in regarde of inconuenience the politike lawes reſtraine bowling in ſome men, not that in it ſelfe it is meetely vnlawfull, but that for all eſtates for certaine cauſes it is not conuenient, in that they would detaine ſome from their callings: from which if they ſhould reſt, they ſhould incurre both the loſſe of better things, the miſpending of time, and hinderance of their honeſt gaine. In which reſpect of hindering better things, we deny playing on the Lords day. Obiection.

Sicke persons. Yet there may remaine a question, whether sicke persons may haue their exercises on this day, or no? We answere, if they bee extremely sicke, it is a time of praying, and not of playing, according to the axiome of Iames, chap. 5. If they bee not so dangerously sicke, they neede it not: for if they can busie their heart, hands, bodies and mindes about playing, then their late visitation and the fruit of it should rather cause them to refresh themselues with reading, singing, or a more liberall exercise of conferring with them that be godly. And to knit vp this part, let vs remember in the former obiection drawne from the law of the realme, that the ciuill law doth not so much permit the libertie, which good men know to vse well, as it doth restraine the licentiousnes, which euill men vse badly: because better it is that good men should want their libertie, which they may doe, then euill men should bee confirmed in their licentiousnesse, which they ought not to do: so that euill men may be made good, and good men are nothing hurt. And because loue asketh not her owne, but is content for the good of others to depart from it owne libertie, though we could, which indeede we cannot, vse recreation without the hinderance of God his worship; yet wee should not vse it being a griefe to the godly, a stay to the weake ones, a matter of reioycing to the vngodly.

How the Sabboth is prophaned in thought, word, &c. It remaineth in the last place to shew, how the Sabboth is prophaned either in thought, in word, or in deede. For there is a difference betweene the not sanctifying, and the plaine prophaning of the Sabboth, in that the one is not altogether desirous to breake it, the other hath no desire at all to keepe it. Neither is the Sabboth only broken by prophanenes, but also by idle works, and not carefull keeping of it. Some prophane the Sabboth by corrupt iudgement, as Heretikes: some by a corrupt life, as carnall professors; the one a high malice of Satan, the other a dangerous deceit of the diuel. When men too worldly minded, make the Lords day a day of riddance, a packing day, a counting day to make odds euen with all men, but euen things odde with God. And it is the lamentable sin of our age, to presse the Lords ordinance and appointed day with all relikes of law matters, with the dregs of ancient quarels, or new broched brawlings, with posting

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to Iuſtices; not to be reconciled but to be auenged, not to finiſh, but to reuiue controuerſies, and to rub old iniuries vntill they bleed: ſo as that day that is ſanctified and ordained for loue, is a day of hatred, of a day of reconciliation, it is made a day of diſſention, and this cannot but proceede from a prophane ſtock. Others as ſeeming more fauourable, though they make not this day a time of pampering the fleſh (which is a time of purging the fleſh) yet they make it a day of palpable darknes, which ſhould be a day of bright ſhining light: by hunting of beares, by haunting of playes, and ſuch like, that if they begin the day in the ſpirit, they will end it in the fleſh, receiuing ſome good motions in the morning, they butie them in the euening, and giuing the Lorde the forenoone, they recompence the diuell with the afternoone. Yea in ſome place the Lords day is the diuels day, being fraught with ſo many fraies, ſtained with ſuch filthie fornication, & burthened with the ſinnes which their ordinary callings on the weeke daies ſpue out, in that on thoſe daies they cannot bee frequented for want of companie. Now whether we ſpeake of the not ſanctifying, or of the prophaning of the day, we affirme the Sabboth to be broken in thought, word and deede. For the whole law being ſpirituall, Rom. 7. and this being a principall part of that law, it muſt needes bee that this precept, as well as the reſt, taketh vp as well the inner as the outward man. Beſides, it is a generall rule in the law, that whatſoeuer is vnlawfull to be done, the ſame is vnlawfull to bee thought or ſpoken of: and looke in what meaſure the wicked actions of men are forbidden, in the ſame maner is the wicked affection and communication forbidden alſo. Many haue notwithſtanding made ſuch proceedings in ſinne, that when they ſhould recken with their ſoules, they recken with their ſeruants, and when they ſhould make euen with their conſcience, they ſtrike euen with their chapmen, and yet perſwade themſelues of ſmall breach of the Sabboth, becauſe (as they ſay) they doe but ſpeake a little with their tongue, and ſcribble with their pennes. Then wee muſt know, that as what wee may doe, that wee may talke of: ſo what wee may not doe, that may wee not talke of. Wherefore laying aſide our filthie ſongs, our table talke of worldly matters, our carnall deuiſes and worldly cõpaſſes, which

we are fetching in our thoughts, whileſt wee ſit in the congregation, our priuie diſcourſes of our ſucceſſe in our callings, and our politike diſpoſing of our weeke following; all which ſhut out of the doores better things, and ouerquell the vigour of good things. Wherefore as the nouriſhing of ill thoughts is at al times vnſeaſonable: ſo to harbour them on this day is moſt abominable. Many will temper their tongue, & ſtay their hands, but yet will giue ſome libertie to their hearts: as though the Lord condēned not as well the hypocriſie of the one, as the wickednes of the other. Now we muſt remember to euery generall point to ioyne our particular practiſe, that wee may obtaine the bleſſings laid vp for the obedient, and auoide the curſes laid vp for the diſobedient: which the Lord aſſiſt vs in, for Chriſt his ſake our Lord and Sauiour.

FINIS.

A PROFITABLE TREATISE,
CONTAINING A DIRECTION
for the reading and vnderſtanding of the holy Scriptures: by Maſter G.

THoſe things which God hath ioyned together, no man may ſeuer aſunder. Therefore preaching and reading of the holy Scriptures being of God ioyned together in the worke of our ſaluation, may not bee ſeuered aſunder. In all ſciences, arts and trades, teachers and maſters are requiſite ordinarily for the ſound learning and practiſing of them: we muſt bee perſwaded much more, that it is neceſſary to haue guides to goe before vs in the way to ſaluation. That preaching is the moſt principal means to increaſe and beget faith and repentance in Gods people, muſt be granted, Deut. 18.18. 33.10. Leuit. 10.11. Mal. 2.6.7. 2. Chro. 36.15. Eſay 50.4.5.7.8. 53.1. 55.10.11. 57.19. 58.1. 61.1. 62. 15.6.7. Mal. 13.3.28.19.20. Ephe. 4.11.12.13.14. Rom. 10.14. 15. 1. Cor. 1.21. 1. Pet. 1.23.25. And where this ordinary means of ſaluation faileth, the people for the moſt part periſh: Pro. 29. 18. Hoſ. 4.6. 2. Chro. 15.13. Eſay 56.9. Mat. 15.14. Luk. 11.52. But that the reading of the Scriptures publikely in the Church of God, and priuately by our ſelues, is a ſpeciall & ordinary meane, if not to beget, yet to increaſe faith in vs. It is likewiſe proued, Deut. 6.6.11.18. Pſal. 1.2. Ioh. 5.39. Matth. 14.15. Rom. 15.14. 2. Pet. 1.19. Nehem. 8.8. Act. 13.15. 15.21. The manifold fruit which comes of the reading of the Scriptures proue the ſame.

Reading rather eſtabliſheth, than derogateth from preaching: for none can bee profitable hearers of preaching, that haue not

beene trained vp in reading the Scriptures, or hearing them read. Many inconueniences come from the neglect of reading, as that the people cannot tell when a sentence is alleadged out of the Canonicall Scriptures, when out of the Apocripha, when out of the Scriptures, when out of other writers, that they cannot discerne when he speaketh his owne, or a sentence of the Scripture.

Againe, reading helpeth mens iudgements, memories and affections, but especially it serueth for the confirmatiō of our faith: which may be proued by the exāple of the men of Berea, Act. 17. 13. it serueth to discerne the spirits of men, 1. Ioh. 4. to make sounder confession of our faith, to stop the mouthes of our aduersaries, & to answer the temptations of Satan and the wicked.

But because men sinne, not only in neglect of hearing and reading, but also in hearing and reading amisse: therefore the properties of reuerent and faithfull reading and hearing, are to bee set downe, which are these that follow: they be eight in number.

1. Diligence.
2. Wisedome.
3. Preparation.
4. Meditation.
5. Conference.
6. Faith.
7. Practise.
8. Prayer.

The three first goe before reading and preaching. The foure next come after them. The last must go before, and be with them, and come after them.

1 If diligence be necessarie in reading prophane authors, then much more in reading the Scriptures. Diligence maketh a rough way plaine and easie, and of good taste, which otherwise is hard and vnsauourie. In our diligence we must keepe an euen course, and not to be like those who vpon some sudden good motion, or by reason of some good companie, or by reason of some good action draweth neere, or for feare of danger, &c. reade for a time, and soone after giue ouer againe. Reade Pro. 2. 1. 2. Mat. 13. 44.

2 With diligence must be ioyned wisedome, which is in choise of
- Matter.
- Order.
- Time.

Matter. For want of wisedome, in the matter they reade, many sinne in studying other bookes before the Scriptures, and in the Scriptures.

tures in searching things not reuealed, and pretermitting things reuealed, as Iohn and Iames sought who should sit at Christs right hand, and left hand: but they sought not to come thither. And his Disciples said, Act. 1. *Wilt thou at this time restore the kingdome to Israel?* not asking the meanes to come to the kingdome of heauen. And in things reuealed many will curiously and busily search for things not profitable, as genealogies, and carelesly neglect the things that are to be searched. And some ignorant how to reforme themselues, will be talking of reforming the Church. And if the preacher must giue milke to the weake, and stronger meate to the stronger Christians: if he must thus apply his doctrine to the hearers, then much more the hearers themselues must apply their owne reading to their owne capacities.

Wisedome is in order: as that men must bee fast grounded in the principall points of doctrine: first wee must lay the foundation and build vpon the same: also wee must keepe an order in our readings, and not bee now in this place, now in another: for order is the best helpe for memorie and vnderstanding: he that readeth little after a good manner, profiteth more then hee that readeth much otherwise: as he that limpeth in the way, doth better then he that runneth in another way, or out of the way. Therefore for want of order many reade much, but profit little. Order.

Wisedome must be vsed in discerning the times: for we must not reade alwaies, and doe nothing else, as some offending in the one extreme, are after driuen by Satan to the other. The Sabboth is wholly to be spent in such exercises: on other daies, in the morning, at noone, and in the euening, that is, when we may redeeme the day from the workes of our calling, as Dauid and Daniel did pray at these three times, vnder which is contained all the worship of God. We must doe as much as we can euery day, and no day must passe without line. *God hath made euery thing beautifull in his time.* Eccle. 3. 11. Time.

3 Preparation followeth: If any man goe away without any profit, and either vnderstandeth not, or vnderstandeth amisse, want of preparation is the cause.

Preparation is
1. In feare of God his maiestie.
2. In faith in Iesus Christ.
3. In a good and honest heart, with a greedie desire to eate vp Gods word.

In all apparitions God alwaies sent feare before, as his apparitor, it ingendreth teachablenes, and meeknes of minde, as we see in Isaac, who (as it is said) feared, and then he said, *I haue blessed Iacob, and he shalbe blessed.* We see it also in the woman of Samaria, Ioh. 4. 7. and in the men Act. 2. From want of this reuerent feare, commeth all checking of God his word, and that men dare bee so bolde with it: but they that feare *will be swift to heare, and slow to speake*, Iam. 1. 19. and will *lay vp his word in their heart* with the Virgin Mary. Though they vnderstand it not, though they kick at the word and spurne against it, yet if God once teach them with his feare, then will they acknowledge it to be the blessed word of God.

Feare commeth vpon men sometime they know not how: and if then they goe to God they shall finde some excellent blessing, either in hauing their vnderstanding inlightened, or some good affections put into them.

This feare is in respect of God his maiestie and our owne corruption, to correct the pride of reason, and to controle our affections: and experience will shew, that when our reason and affections are tamed by miserie, calamitie, sicknes, and inward griefe, then wee are very teachable. And when men erre, then the pride of their reason is punished, as in Heretikes and prophane persons. Contrarily, God his good spirit resteth vpon the humble to cleere their vnderstandings: but they first crucifie their vnderstanding and affections, and offer them vp in a sacrifice to God.

Faith in Christ is the second thing in this preparation, we must bring that with vs when we come to reade, looking on him as on the Messiah, that must teach vs all things: he is *the lion of the tribe of Iuda, to whom it is giuen to open the booke of God.* He opened the hearts of the Disciples going to Emaus. Preachers build hay and stubble, because they doe not onely glorie in him, but doe seeke credit and preferment by preaching themselues. All Here-

1. Cor. 2.

tikes

sakes differ among themselues, yet they all agree in this that they erre from Iesus Christ.

A heart prepared to learne is required, Pro. 17. 16. Wherefore is there a *price in the hand of a foole to get wisedome, and he hath none heart?* Our Lord Iesus Christ saith, that those that brought forth fruite (when they had heard) some thirtie, some sixtie, some an hundred fold, they were such as receiued the word *with a good and honest heart*, Luk. 8. Here saith a godly and learned man, men are shut out because they come without a heart. Good heart.

Now followeth the properties that must follow our readings: whereof the first is meditation, the want of which makes men depart without fruite, though they reade or heare diligently. Meditation makes that which wee haue read to bee our owne. *He is blessed which meditates in the Law day and night*. Psal. 1.

Meditation is either of the { Minde and vnderstanding. / Heart and affections.

Meditation of the vnderstanding, is when reason discourseth of things read, or heard, which the wise of the Heathen call, the refining of iudgement, the life of learning. They that want this, how much soeuer they haue heard or read, yet shall they neuer haue sound and setled iudgement. And for this cause it is said, that the greatest clarkes are not the wisest men. Meditation.

Meditation of the affections, is when hauing a thing in iudgement, wee euer digest it and make it worke vpon our affections. It is a continuall searching of our selues, and labouring to lay vp all things in the treasures of our hearts. The other will goe away except this bee ioyned with it: for iudgement will away except we frame our affections vnto it.

Meditation in iudgement goeth before; then this must follow, that wee may bee sound in iudgement before wee either feate or cheere vp our hearts, least we haue false feares or false ioyes. Many are of sound iudgement, and yet haue not their hearts purged and touched: they can giue counsell to others, but cannot follow themselues, because they ioyne not affection with iudgement. Meditation without reading is erronious, and reading without meditation is barren.

The

Conference. The next thing is conference. In naturall things man standeth in neede of helpe, then much more in spirituall things he standeth in need of others. And as *iron sharpeth iron: so one friend another*, Prou. 27. And as two eyes see more, two eares heare more, and two hands can doe more then one: so this is a speciall communion of Saints, and God hath promised, that when two or three are gathered together in his name, that he will be present with them by his spirit, as he was corporally with his Disciples going to Emaus.

Conference is either with { Ministers of God. / Our equalls. / Or others.

This rule must bee kept, that conference with our equals must be of those things which we heard of our Ministers, as it must bee kept also in meditation, which is a conference with our selues. We must for a time like babes hang at the mouthes of the Ministers, because wee cannot runne before wee goe: nay we cannot goe without a leader. No man may presume to vnderstand aboue that which is meete to vnderstand, but labour to vnderstand according to the measure of sobrietie, as God hath dealt to euery one the measure of faith: and when they haue laid the foundation, then build the walles and pillers. The Eunuch would not interprete the word without a guide, but he layd it vp in his heart, as the Virgin Mary did. For want of true humilitie conference is slaundered, because it is vsed after an euill manner, as before they bee surely grounded in principall points of religion, to talke of other matters. Secondly, wee must come in loue without anger, enuie, or desire of victorie: therefore in conference wee must vse the preparation spoken of before: the want of which maketh much langlings and wranglings in companie.

Lastly, wee must procure things honest before men, that it may bee done wisely, without confusion and destruction: and not by too great a multitude, that wee may afforde our doings before men; not with the doores shut, least any man should heare. This is the difference betweene the conference of the godlie and religious, and the conuenticles of Heretikes.

The

The next thing is faith: The word must be mixed with faith Heb.4.2. *The word which they heard, profited them not being, because it was not mixed with faith.* But all haue not faith: therefore the Prophet Esay said, *Lord who will beleeue our report?* And Luke 18.18. *Suppose ye that the Sonne of man when he commeth shall finde faith on the earth?* All the former must bee vsed to refine faith: for as gold before it bee pure is seuen fold tried in the fire, so faith which is much more precious then gold, must goe through all these meanes. Faith.

Faith here is an increase of all that in *preparation. A Marchant must haue something before he be a Marchant, but he occupieth to increase and get more: so wee must beleeue in Iesus Christ by a generall faith going before: but we must vse all the forenamed meanes to increase our knowledge and faith in all particulars. One may be a faithfull person generally, and yet an vnbeleeuer in particulars. As Christs Disciples to whom he said, *If you had faith but as much as a graine of mustard seede, &c.* As Abraham, Rebecca, and Zachary had. *Supra.* Of preparation.

There is a difference betweene faith and opinion or knowledge: for our knowledge and opinions vanish away in afflictions. But as golde is tried in the fire, so faith will abide the fire of affliction. Sathan winowed Peter, but his faith failed not: for Christ failed not, for Christ prayed for him, and for his Disciples, and for all beleeuers, that their faith should not faile.

Next followeth practise: That wee haue a desire that the word may bring foorth increase of faith and repentance. Psal.119.98. *By thy commandements thou hast made me wiser then my enemies, for they are euer with me.* The practise of Infidels is nothing, because it is not ioyned with faith. But Christ saith, *Blessed are they which heare and doe.* And so saith Iames, that this is that assureth vs that wee haue faith. He that doeth this, is compared vnto him that buildeth his house vpon a rocke, and our workes are not the foundation of the house, but then wee haue builded vpon Christ. When wee ioyne the fruits of our faith with knowledge, they will speake for vs, to our consciences, and to others. Practise.

Our

Our Sauiour Christ saith, that that seruant that knoweth the will of his master and doth it not, shall be beaten with many stripes: for it is worse to offend of knowledge then of ignorance. And why should he giue vs any more, if we practise not that we haue? For to him that hath shall be giuen, but from him that hath not shall be taken away, &c. Why do many hearing the word, either cõtinue or increase in their blindnes, but because they would not practise that they knew, and also euen that they had is taken from thẽ? If a good conscience be not ioyned with faith, faith shall be taken away and errors succeede. If then wee bee forgetfull, wee must confesse that the want of practise is the cause thereof. The rule of reason in all things is, that the best way of learning is by practise: then how much more if wee practise will God increase our talents.

Prayer. The last thing is prayer, which must be vsed both in the beginning, in the middle, and in the end. Prayer must be in all the former meanes: for without it we can neuer vse them, nor haue any blessing by them.

Prayer containeth vnder it, { Prayer. / Thanksgiuing.

For prayer, that it must bee vsed when wee reade, it is plaine 1. Cor. 2. *The eye hath not seene, &c.* meaning not onely the ioyes contained in the kingdome of heauen, but euen those that are contained in the word. And againe in the same place, *As no man knoweth the hart of a man, but the spirit of man:* so no man knoweth ỹ meaning of the Lord in his word, except God giue him his spirit to declare it vnto him. And if we must pray whẽ we come to our meate and drink, that God may giue nourishmẽt to vs by them, then how much more must wee pray God to nourish vs by his word: for else we cannot profit thereby. And as no man dare touch meate and drinke before he pray, and wee haue no title to it before it bee sanctified to vs by prayer: so how impudent are they that dare touch Gods booke without prayer, or thinke that otherwise they haue title vnto it? *Paul may plant, and Apollo may water, but God giueth the increase:* so if any be senseleſſe still, and

yet

yet haue heard long, it is becauſe God hath not reuealed his will vnto them. Men may bee diligent, yet they ſhall erre if God giue not his ſpirit: and though they meditate and conferre, yet they ſhall be puniſhed for giuing libertie to their rouing braine and to their tongue, except they pray for Gods ſpirit.

Many reſt in knowledge, and want faith, becauſe they want prayer: and we reſt in knowledge, and neuer practiſe, becauſe we pray not to God to write his law in our hearts by his ſpirit, that now, not we, but he may worke in vs. They that take any thing in hand without prayer, howſoeuer they ſay they abhorre Poperie, yet they practiſe it, becauſe they take vpon them to haue ſome power in themſelues.

For thankſgiuing, if we be bound to praiſe God when he hath fed our bodies, how much more when hee hath fed our ſoules? And ſhall God be iuſtly offended with vs, if wee thanke him not for our refreſhing, with meates, ſleepe, &c? and ſhall wee not tremble for feare of reuenge, if wee haue not praiſed God for any light, or any good motion that hee hath put into vs? For want hereof, after ſome lightning followeth ſome darknes, and after much feeling commeth deadnes: and by this meanes Satan goeth about to take all Gods graces from vs. Dauid ſaith, *Bleſſed art thou Lord, O teach me thy ſtatutes.* This ſheweth that we muſt euer praiſe God before we come to reade. Many are feruent in asking, but cold in giuing thankes. And if we would giue thankes to God, it would much eaſe vs in asking, and God would not puniſh vs in taking his graces from vs. Thankſgiuing.

FINIS.

A SHORT FORME of Catechising.

WITH

Certaine godly Letters for the instruction and comforting of some friends afflicted:

By M. RICH. GREENHAM.

Heb. 5.12. *When as concerning the time ye ought to be teachers, yet haue yee need againe that vve teach you the first principles of the vvord of God, and are become such as haue need of milke and not of strong meat.*

Iob. 33.16. *Hee openeth the eares of men euen by their corrections, vvhich he sealeth.*
Vers. 23. *If there be a messenger vvith him or an interpreter, one of a thousand to declare vnto man his righteousnes:*
Vers. 24. *Then vvill he haue mercie on him.*

Printed at London by RICHARD BRADOCKE for *Robert Dexter*, 1599.

A

SHORT FORME

of Catechising:

WITH

Proper Letters for the publishing and
composing of Sermons
adjoyned:

Printed at London by RICHARD BRADOCKE
for Robert Dexter, 1590.

A short forme of Catechising.

WHereas all men desire to be blessed and the most men are deceiued in seeking blessednes: tell me which is the true way thereunto?

To know God to be my father in Iesus Christ, by the reuelation of the Spirite according to his worde, and therefore to serue him according to his will, and to set forth his glorie; beleeuing that I shall want nothing that is good for me in this life, and that I shall enioy euerlasting blessednes in the world to come.

How know you this?

By the working of the holy Ghost, and by the meanes of Gods word.

What call you Gods word?

It is the reuealed will of God set forth vnto vs in the holy Scriptures.

Which call you the holy Scriptures?

The bookes of the olde and new Testament, commonly called Canonicall.

Are all things, that are necessarie for vs to know, conteined in them?

Yea: for God beeing full of all wisdome and goodnes, would leaue out nothing that was requisite for vs to know.

Is it lawfull for to adde or to take any thing from Gods word?

No: for God hath flatly forbidden it, and hath pronounced greeuous curses vpon those that doe it.

Why is it so grieuous a sinne?

Because it is a verie great sinne to alter the last will of a mortall man: therefore much more grieuous a sinne it is to change the last Testament of the eternall God.

Why is it requisite that the will of God should be set forth vnto vs?

That wee might haue pure rules of his worship, and sure grounds of our saluation.

Is it not lawfull to repose any part of Gods worshippe or of saluation in the doctrines and doings of men?

No: for all men by nature are lyars, and defiled with sinne.

What followeth hereof?

That all mens doctrines and doings are mingled with lyes and corruptions.

How farre are we bound to their doctrines and doings?

So farre forth as they be agreeable to Gods word.

May all read the Scriptures?

Yea, all that be of age able to discerne betweene good and euill ought to encrease in knowledge for their furtherance in saluation, as they encrease in yeeres.

Why must all such read the scriptures?

1. First, because euery one must be able to proue and trie himselfe whether he be in the faith or no.

Why else?

2. Secondly, because euery one must bee able to proue and examine mens doctrines and doings by the scriptures, that they be not in their saluation by them deceiued.

3. Thirdly, because euery one must be able as his calling requireth to teach, admonish, exhort, & comfort one another.

4. Fourthly, because euery one must be able to make an account of the faith and hope that is in him.

What if men cannot read?

Then they must vse the helpe of others that can read.

Is it enough to read the scriptures priuately, or vvith others?

No: for God hath also commanded to heare them read publikely in the Church.

And is it enough to heare them read publikely in the Church?

No:

No: for he also hath ordained preaching to be vsed.

Why must preaching be ioyned with reading?

Because it is the most principall and proper meanes to beget faith in vs.

Why must faith be mixed with the word read and preached?

Because otherwise the word profiteth vs nothing.

How many things are requisite to bee in euery one that will come to heare the word read and preached?

Amongst others, foure are necessarie.

What is first?

1. First, a trembling feare of the Maiestie of God.
2. Secondly, an assured faith in Christ.
3. Thirdly, an earnest endeauor to frame our liues thereafter.
4. Fourthly, they must pray for the holy ghost to be giuen them, to enlighten their mindes, and to write all these things in their hearts.

Which be the principall parts of Gods word?

The Lawe and the Gospell.

What call you the Lawe?

It is that part of the worde that commandeth all good and forbiddeth all euill.

What if we could keepe the Law?

Then we should be blessed.

What if we breake the Law?

Then wee are subiect to the curse of God, and so to death and damnation.

What call you the Gospell?

It is that part of the word which containeth the free promises of God made vnto vs in Iesus Christ without any respect of our deseruings.

What doth that worke in vs?

It worketh in vs a true and liuely faith in Iesus Christ, whereby wee lay holde of the free remission of our sinnes in him, and the true repentance of them.

What must we learne by the whole word of God?

Two things: 1. first, to make a right and sound entrance to our saluation.
2. secondly, how to encrease and continue in the same vnto the end.

What is required for our right and sound entrance to our saluation?

Three things are required: 1. first, to know and to be perswaded of the greatnes of our sinnes, and the miserie due to the same.
2. secondly, to know and be perswaded how we may be deliuered from them.
3. thirdly, to knowe and be perswaded what thankes wee owe to God for our deliuerance.

How shall wee come to the right sight of our sinnes, and a sound perswasion of the greatnes of them?

By the spirit of God leading vs into the true vnderstanding of the law, and a due examination of our selues thereby.

Where is the law set downe?

It is written in many places of the scriptures, but the summe thereof is contained in the ten Commandements.

Rehearse them.

I am the Lord thy God, thou shalt haue none other Gods but me.

How are they deuided?

Into two principall heads or tables, as they be called.

What doth the first table teach vs?

It teacheth vs our dutie towards God, and is contained in the foure first Commandements.

What doth the second teach?

Our dutie towards our neighbour, and is contained in the sixe last Commandements.

Why are the duties towards God set downe before the duties towards our neighbour?

Because the loue of God is the ground of the loue of our neighbour.

What

What followeth hereof?

That none can rightly loue his neighbour except hee first loue God.

Why are the duties towards our neighbour ioyned to our duties towards God?

Because the loue of our neighbour is the proofe of our loue towards God.

What ensueth hereof?

That none can loue God aright, except he also loue his neighbour.

Why are the Commandements set downe in ten partes, and not in generall?

Because God is not pleased with doing our duties in generall or in some part, but he will be wholly serued in all and euery one of his Commandements.

Why are they set downe singularly or to euery one?

Because euery one must doe his owne dutie though none goe before him.

What followeth of this?

That euery one must beare his owne burden, and none shall haue excuse by the example of others.

Are there not some rules which serue for the better vnderstanding of euery one of the Commandements?

Yea, there be foure which haue speciall vses:

1. First, in euery Commandement where euill is forbidden, there the contrarie good is commanded.
2. Secondly, many moe euils are forbidden and many moe good things are commanded in euery commandement, than in word are expressed.
3. Thirdly, because God is a Spirite, therefore his commandements are spirituall, and require spirituall obedience.
4. Fourthly, in euery commandement where euill is forbidden, there the occasions of the euill is forbidden; & where good is commanded, there also the occasions of good are commanded.

Rehearse the first Commandement.

Thou

Thou shalt haue none other gods but me.

What euill is here generally forbidden?

Euen that which the words doe import.

What good is commanded?

To haue God to be my only God, and to be alwayes in his presence.

What is it to haue God to be our onely God?

To giue him all things which be proper and peculiar to his Maiestie.

Which be those that properly concerne God, and therefore be the speciall things commanded?

They be very many.

Rehearse the summe of them, whereby the rest may bee vnderstood.

I am bound to beleeue in God, to loue God, to feare and obey him, to pray vnto him and praise him.

After what sort must you performe these duties of faith, loue, feare, obedience, prayer, and thankesgiuing?

With my whole mind and vnderstanding, with my whole heart and my whole strength.

Which be the peculiar sinnes herein forbidden?

To faile in giuing to God any of these or the like forenamed good things, in any part or in any respect.

What els is particularly forbidden?

To giue any of the forenamed good things to any creature, or any other thing whatsoeuer, whereby my heart may bee withdrawen from God in any part or in any respect.

Which be the occasions of the breach of this commandement?

1. First, the vaine desire of the pleasures, riches, and glorie of this world.

2. Secondly, a negligent and careleſſe vse of the meanes to serue God his prouidence.

Are not the contrarie good things to these commanded?

Yea.

Which are they?

1. First

1. First, a heart contented with any estate, and vsing things of this world as though we vsed them not.
2. Secondly, a reuerent & diligent vse of the meanes to serue Gods prouidence.

Rehearse the second commandement.

Thou shalt not make to thy selfe any grauen Image, nor the likenes, &c.

What euill is expresly forbidden in this commandement?

I am forbidden to make any image either to represent God or to worship him by?

What euill is generally forbidden?

I must auoid all inuentions and deuises of men in the outward worship of God, which be contrary or beside the written word of God.

Which be the speciall euils forbidden?

Chiefly all corruption in the substance of doctrine, prayer, sacraments, and discipline of the Church.

What occasions of euill be forbidden?

There be some which we must necessarily auoid, vnlesse wee will fall into superstition and idolatrie; and they be these:

1. First, to ioyne the false parts of worship with the true worship of God.
2. Secondly, to be present in body at idolatrous and superstitious seruice.
3. Thirdly, the reseruation of some speciall monument of superstition and idolatrie.

Which be the lesser occasions forbidden, and yet, so wee haue the speciall grounds of Gods worshippe, we must and may tollerate them when we can not helpe them?

1. First, all vaine, idle, and superstitious ceremonies.
2. Secondly, all keeping company with false worshippers.

Is not the euill in heart also forbidden?

Yea, so far forth as I lust in my heart to haue any of them preuaile or be established.

What good is generally commanded?

All the outward means of Gods worship, which be agreeable

to his written word.

What is specially commanded?

I must vse such doctrine, prayers, sacraments, and discipline of the Church, as be agreeable to Gods word in the substance.

What occasions of good be here commanded?

1. First, to haue and vse good bookes of the doctrine and historie of the Church, written according to Gods word.
2. Secondly, erecting and maintaining schooles of learning, as nurseries of the ministerie.
3. Thirdly, sufficient prouision to be made for the Ministers of Gods word.
4. Fourthly, building and maintaining Churches and all things belonging thereunto.
5. Fiftly, I must vse all good ceremonies and orders agreeable to the word of God.
6. Sixtly, all familiar companie with the true worshippers of God.

What good in heart is commanded?

I am commanded to vse the meanes of Gods worship not only outwardly, but also in spirit and truth.

What is meant by these wordes: For I the Lord thy God am a iealous God, &c.

That God will punish false worshippe in the false worshippers, and in their posteritie vnto the fourth generation.

What is meant by these words: And will shew mercie vnto thousands, &c.

That God will blesse his true worshippe in the true worshippers and their posteritie vnto the thousand discent.

What is the vse of these?

The vse is to make false worshippe more vile, and his true worship more pretious in our eyes.

Rehearse the third Commandement.

Thou shalt not take the name of the Lorde thy God in vaine, &c.

What

What euils be here forbidden?

1. Firſt, all periurie, banning, or curſing, enchanting, or coniuring.
2. Secondly, all ſwearing by falſe Gods, or naming them with reuerence.
3. Thirdly, all cuſtomable ſwearing or ſpeaking of God without reuerence.
4. Fourthly, to cauſe Gods name to be diſhonoured by falſe doctrine or vngodly life, either in my ſelfe or in others.

What good is herein commanded?

1. Firſt in matters concerning Gods glorie, I muſt ſweare by God onely in { iuſtice. / iudgement. / trueth.
2. Secondly, I muſt endeauour from my heart to grow vp in true knowledge, and a godly life, that ſo Gods name may be praiſed in my ſelfe and in others.

What is meant by theſe words: For the Lord will not hold him guiltleſſe, &c.

That God will certainely puniſh the diſhonouring of his name in any ſort.

What is the vſe of this?

The vſe is this: to make vs more fearefull to diſhonour him, and more carefull to glorifie his name.

Rehearſe the fourth Commandement.

Remember the Sabboth day to keepe it holy, &c.

What is here generally commanded?

I am commanded to make it my whole delight, to ſanctifie the holy Sabboth of the Lord from morning to night.

What is particularly commanded?

1. Firſt to vſe all the publike meanes of Gods worſhip in the congregation of Gods people.
2. Secondly, to reioyce to vſe all ſuch priuate exerciſes as may make the publike meanes profitable to my ſelfe and to others.

Which be thoſe priuate exerciſes?

1. Firſt, the examining of my ſinnes and wants, priuate praier, reading of the Scriptures, ſinging of Pſalmes, con-

ference with others, and applying all things to my selfe with a care to profite others.

2. Secondly, relieuing the needie, visiting the sicke, and them that be in prison, comforting them that be in any miserie, reconciling them that be at variance, admonishing the vnruly, and such like.

What is especially commanded?

The spirituall beholding of the creatures of God, thereby to prouoke my selfe and others to praise him.

What else is?

A diligent searching of my heart with a like care to find it out, and to reape some profit of the forenamed meanes, so that I may be the better for and through them.

What is then particularly forbidden?

1. All such labours and pleasures in thought, word, & deede are forbidden, as may hinder me and others for vsing of, or profiting by the same meanes.
2. Secondly, the leauing vnused any of those publike means or priuate exercises.

What is here generally forbidden?

The vsing either of those publike or priuate meanes in ceremonie without some good fruit in my selfe, or care of fruit in others.

Rehearse the fift Commandement?

Honour thy father and thy mother, that thy dayes may be long in the land, &c.

Whome doe you vnderstand by father and mother?

By father and mother I doe not vnderstand onely my naturall parents, but also those whome God hath set ouer me for my good, as magistrates, ministers, masters, and such like.

What duties doe children owe vnto their naturall parents?

Children ought reuerently and obediently to receiue the instructions, commandements, and corrections of their parents, to succour them, and to pray for them.

What are they forbidden to doe?

To refuse or murmure at the instructions, commaundements,

ments, and corrections of their parents, or to neglect any dutie belonging to them.

How may they trie their loue by these duties?

They may trie whether their loue be right three wayes.

Triall of the loue of childrē to parēts, and of parents to children.

First, if they be as desirous to doe all these duties to their parents, as they would haue their parents to doe all duties vnto them.

What is the second?

Secondly, if they be as desirous to doe all duties to their parents, as they would haue their children hereafter to honour them.

What is the third?

Thirdly if they be as willing to doe all these duties to their parents, as they would receiue long life or any other blessing at the hands of God.

What duties doe parents owe to their children?

Parents ought to teach, correct, pray, and prouide for their children.

How may they trie their loue by these duties?

They may trie their loue two wayes.

What is the first?

First, if they be as carefull to doe all duties to their children as they would haue had their parents in times past to haue performed all good duties vnto them.

What is the second?

Secondly, if they be as carefull to doe duties to their children, as they would haue their children hereafter to be dutifull vnto them.

What be the duties of seruants to their masters?

Seruants ought in feare & trembling to submit themselues to the instructions, commandements, & corrections of their masters, and to doe no eye seruice to them.

What if parents and masters do not their duties to their children and seruants?

Yet they must obey them for cōscience to Gods ordināce.

What if they commaund vniust things?

Then they must obey God rather than men, and submit themselues to their corrections.

Why are these words added: That thy daies, &c.

They are added to allure vs more carefully to keepe and willingly to obey this commandement.

And shall not disobedience be punished?

Yea: it shall be rewarded with a short and miserable life.

How may they trie their loue by these duties?

They may trie it three manner of waies.

What is the first?

First, if they be as desirous to doe all these duties to their masters, as they woulde haue their masters doe the dutie of masters vnto them.

What is the second?

Secondly, if they bee as carefull to doe all these duties to their masters as they would haue their seruants to be dutifull vnto them when they shall be masters.

What is the third?

Thirdly, if they be as willing to do all duties to their masters as they would be glad to receiue long life or any other blessing at the hand of God.

What duties doe masters owe to their seruants?

Masters ought to teach and correct their seruants, and to pray for them.

How may they trie their loue by these duties?

They may trie their loue two waies.

What is the first?

1. First, if they be as desirous to doe all these duties to their seruants, as they would haue their masters deale with them if they were seruants.

What is the second thing?

2. Secondly, if they bee as carefull to doe all these duties to their seruants, as they would be to haue their seruants to do all duties vnto them.

Rehearse the sixt Commandement?

Thou shalt doe no murder.

How

How many things are here forbidden?

Foure especially:
1. first is forbidden, by weapon or poison to kill our brother.
2. secondly, by wounde or blowe, or any other meanes to shorten the life or empaire the health of any man.
3. thirdly, by worde, countenance, or gesture, to mocke, grieue, or contemne any man.
4. fourthly, we are forbidden all anger, hatred, or enuie, whereby wee may be brought to reuenge our selues vpon our brother.

What good is here commanded?

1. First, we are commanded to haue peace with all men, as much as is possible and in vs lyeth.
2. Secondly we are commanded in thought, word, & deed, to seeke the preseruation of the health of our brother.

Rehearse the seuenth Commandement.

Thou shalt not commit adulterie.

How many things are here forbidden?

Three things are forbidden.

Which is the first?

First all outward actions are forbidden whereby the bodie is defiled; as adulterie, fornication, vncleannesse.

How many wayes is vncleannesse committed?

Two wayes:
- First, either against
  - our owne bodies, which is vnnaturall; or,
  - the bodies of other creatures; which is monstrous.
- Secondly, by marying one
  1. of false religion; or,
  2. of no religion at all.
  3. within the degrees forbidden,
  4. without the consent of parets.
  5. it is committed by vsing the marriage bed intemperately.

What is the second thing forbidden?

Secondly,

Secondly, all instruments and occasions are forbidden, whereby this sinne is raised vp or strengthned in vs, and they be all contained in this word *Wantonnesse.*

How is wantonnes seene?

In 2. things: first, when either 1. the whole body is abused in idlenes, or vaine sports: or, 2. any parte of the body, as the eye, the eare, the tongue, the nose, the hād or foot are abused. Secondly, when wee doe intemperately abuse meate, drinke, sleepe, or apparell, or vse any inconuenient company, time, or place.

What is the third thing forbidden?

Thirdly, all inward setled lustes are forbidden, whereunto the heart doth giue consent.

What good is commanded?

1. First, I am commanded to keepe my selfe pure and chast both in body and soule.
2. Secondly, to vse those meanes carefully, which may keepe vs chast.

Which be the meanes of chastitie?

Continuall sobrietie in meat, drinke, sleepe, and apparell.
Continuall painfulnes in our calling.
Fasting and watching so often as need requireth.

What if by these meanes we cannot be kept chast?

3. Then thirdly we are commanded to marrie, and in marriage to vse those meanes carefully whereby the marriage bed may be kept pure and vndefiled.

Rehearse the eight commandement.

Thou shalt not steale.

How many euils are herein forbidden?

1. First, all those outward acts are forbidden, whereby stealth is committed.

How many waies is stealth committed outwardly in act?

Two

Two waies, either
- by our selues, and this is 3. wayes:
  1. first, all secret filching & open robbery, be it of neuer so small a thing, for neuer so great a need.
  2. secondly, all extortion or violence wrong, all oppression & vnmercifull dealing.
  3. all deceit in buying and selling or exchanging, in restoring things borrowed, found, giuen to be kept, and such like.
- by others, either
  - by commaunding or counselling others to steale.
  - by keeping counsell.
  - by cõsenting any way to them when they steale.

Which are the second euils forbidden?

2, Secondly, all outward occasions of stealth are forbidden.

Which be they?

All idlenes, wastfull spending of goods, liuing in an vnlawfull calling, all false
- waightes.
- measures.
- coynes, and such like.

What is thirdly forbidden?

Thirdly, all inward stealth of the heart is forbidden.

Which is that?

The setled will or desire of our neighbors goods, although we can not get them, or for feare, shame, or some other respect we doe not take them.

What is here commanded?

1. First, to restore goods euill gotten, or wronfully kept.
2. Secondly, to labour faithfully in a lawfull calling, to be sparing of that we get, and to helpe others as their neede requireth.

Rehearse the ninth Commandement.

Thou shalt not beare false witnes, &c.

What is forbidden herein?

Wee are forbidden not onely to beare false witnesse our selues, but also to be partakers with false witnes bearers.

How many wayes doe men beare false witnesse?

2. wayes: 1. outwardly and against 2. inwardly

- 1. outwardly and against others; & that is
  - in iudgement, or,
  - out of iudgement.
- 2. inwardly and against or, thẽselues
  - whẽ they deny that to be in thẽ which is indeed: or,
  - when they take vpon them that which belongeth not vnto them, whether it be good or euill.

In Iudgement, when they giue or receiue false information, pronounce or write any false sentence.

Out of iudgement,
1. when any raise vp, spread abroad, or listen after false reports.
2. when any report the faults of others without care of their credit, or when with flattering hearts they commend any man.

2. Inwardly either
1. in suspition without iust cause.
2. in Iudging falsely or hardly of any man.

Which be the occasions of false witnes bearing?

They be fleshly hatred of our enemies, the carnall loue of our selues or of our friends, to get the things we loue, and to auoid the things we feare or hate.

How are we partakers with false witnes bearers?

If we either command or counsell it to be done.

If we mislike it not, staying it if we can.

What is here commanded?

1. First, in iudgement to further righteous causes so farre forth as my calling requireth.
2. Secondly, to speak the truth from my heart to euery man, so farre forth as it is requisite for him to know it.
3. Thirdly, to be as carefull of the credit of my neighbour as of mine owne, both in his presence and absence, so far forth as the nature of his offence will permit.
4. Fourthly, to hope and beleeue the best of euery man.

Rehearse the tenth Commandement.

Thou shalt not couet &c.

Are all motions and desires euill?

No: for the desire of meate, drinke, sleepe, and such like are naturall, and in their owne nature good, vnlesse through our corruption they become sinfull.

What motions be euill?

Those motions be euill, which are either against { God; or, our neighbour.

Are all those forbidden in this Commandement?

No: for all those which are against God are forbidden in the first Commandement; but those motions are only here forbidden, which are against our neighbour.

Seeing in the former commandements we are forbidden to hurt our neighbour in heart, how doth this differ from the former?

In the former commandements the setled desires of the heart are forbidden, but the motions are onely here forbidden whereunto the heart doth not consent.

Whereof doe these motions arise?

They either arise from our owne corruption, or are offered be Sathan or by men.

Are all these motions sinne in vs?

All that arise of our corruption are sinnes in vs; but they that be offered by Satan or men are not sinnes, vnlesse we be infected with them.

How are we infected with them?

1. When we take pleasure in them.
2. When we be intangled with them.
3. When wee suffer them to tary in our mindes, though our hearts doe not giue consent.

How is this commandement broken?

Three wayes:
1. first, when euill motions arise of our corruption moouing vs to hurt our neighbours.
2. secondly, when we be infected with those motions which Satan or euill men doe put into our minds.
3. thirdly, when we do not with like affection desire the good of our neighbour as we doe our owne.

What is then commanded?

I am commanded to loue my neighbour as my selfe.

Who is your neighbour?

Euery one that is neare me & standeth in need of my helpe, and it lyeth in me to helpe him, though otherwise hee be a stranger vnto me, or my foe.

Why iudge you so?

Because of the Image of God in him, and that he is mine owne flesh in respect of our first parents.

Doth the law of God prescribe the perfit rule of righteousnes?

Yea; for there is no good thing in deed, word, or thought, but here it is commanded, and likewise no euill but here it is forbidden.

Can euery one keepe the law of God perfitly?

They that are not borne againe of God cannot keepe it all nor in any one point, as pleasing God thereby in respect of themselues.

Why so?

Except a man be borne againe of God hee cannot see the kingdome of heauen, nor enter therein, neither can he keepe the commandements of God: moreouer, all men by nature being borne and conceiued in sinne are not onely insufficient to any good thing, but also disposed to all vice and wickednesse.

What

What punishment is due to the breakers of Gods law?

In this life the curse of God, and death, with manifold miseries both of body or soule, or both.

What else?

Where this curse is not taken away, euerlasting death and damnation both of bodie and soule in the world to come.

But God is mercifull.

He is indeed full of mercie, but he is also full of righteousnes, which must fully be discharged, or els we cannot be partakers of his mercie.

And cannot wee by our selues make satisfaction for our sinnes?

We cannot by any meanes, but rather from day to day encrease our debt.

But doth not God wrong to man, to require of him that he is not able to performe.

No: for God made man so, that he might haue performed it, but hee by his sinne spoiled himselfe and his posteritie of those good gifts.

Can any creature in heauen and earth which is only a creature, make satisfaction to his righteousnes?

No, none at all: for first, God will not punish that in another creature, which is due to be paid by man: and beside, none that is onely a creature can abide the wrath of God against sinne, and deliuer others from the same.

What manner of man is to be sought out to be our mediatour and deliuerer?

Hee which is indeed a verie man and perfectly righteous, and more mightie than all creatures, that is he which also is verie true God.

Why must he be man, and perfectly righteous?

Because that the righteousnesse of God requireth, that the same nature that sinned, should paye and make amends for sinne.

Why must he be God withall?

Because that by his godly power he may abide the burden

of Gods wrath in his flesh, and may get againe and restore to vs the righteousnes and life which we haue lost.

Who is that mediatour which is very God and very man, and perfitly righteous with all?

Our Lorde Iesus Christ, who was made vnto vs wisdome, righteousnes, sanctification and redemption.

What is the vse of all that hitherto hath been taught?

The vse is to bring vs to a sound perswasion and feeling of our sinnes, because they haue deserued so grieuous punishment, as either the death of the sonne of God or hell fire.

Are they onely deliuered from the curse of the Lawe, and made partakers of the merites of Christ that are truely humbled?

Yea: for heauen and earth shall passe away, but one iotte or tittle of Gods Lawe shall not faile till all be fulfilled.

How is the truth of Gods Law fulfilled?

It is fulfilled in: 1. Gods children, because it bringeth them to be truely humbled in themselues for their sinnes, and then sendeth them to Christ in whome it is fully fulfilled.

2. the wicked; because it declareth to them their iust confusion, when to the end they either presume or despaire.

Is sorrow for sinne sufficient to bring vs to saluation?

No: for we must also haue a true faith.

What is that true faith that saueth vs?

It is a true perswasion of the mercies of God inerited by our Lord Iesus Christ.

How shall we attaine to this true faith?

By the Spirit of God giuing vs the true perswasion of the gospell.

Where is the Gospell declared vnto vs?

It is generally declared vnto vs in the holy Scriptures; but the

the Church of God hath gathered out of them a certaine ſumme thereof.

Which is that?

The Articles of our Chriſtian faith, commonly called the Creede.

Rehearſe the Articles of our Chriſtian faith.

I beleeue in God the father Almightie maker of heauen and earth, &c.

Into how many parts are the Articles deuided?

Into two { the firſt is of faith in God. / the ſecond is of faith concerning the Church.

What are you taught to beleeue in the firſt part?

In the firſt part I declare that I beleeue in God the { father. / ſonne. / H. ghoſt.

Why ſay you, I beleeue in God, and not in Gods?

Becauſe there is but one onely true God vpon whome my faith is wholly ſtayed.

Seeing there is but one God, why name you three, the { Father. / Sonne. / Holy Ghoſt?

Becauſe that God hath ſo opened himſelfe in his worde that theſe ſundry perſons are but one true & euerlaſting God.

Why ſay you, I beleeue in God, and not rather, that there is a God?

By ſaying, *I beleeue in God*, I declare that I put my whole truſt and affiance in God, whereas the Deuils and wicked men belieuing *that there is a God*, yet cannot put their whole truſt and confidence in God.

Why ſay you, I beleeue, and not, We beleeue?

Becauſe I muſt be ſaued by mine owne faith, and not by the faith of another.

Why call you God, Father?

Becauſe hee is the Creatour of heauen and earth, and ſo is the father of all creatures.

Why call you God Creatour of heauen and earth, and not, Maker of heauen and earth?

Becauſe hee created all things of nothing; for to create,

is

is to make a thing of nothing, but to make, is to make a thing of that which was something before.

Why call you him Almightie?

Because as he created all things of nothing, so doth he preserue and guide them by his almightie power, wisdome, iustice, and mercie.

What comfort doth this article minister vnto you?

It ministreth vnto me foure notable comforts:

1. First, that all good Angels of God shall watch ouer me, & pitch their tents about me.
2. Secondly, that neither the deuill nor men shall haue any power to hurt mee, but when and as farre foorth as God doth giue them leaue.
3. Thirdly, that I shall haue a profitable and conuenient vse of all Gods creatures.
4. Fourthly, though I suffer hurt by Sathan, or want of the creatures, yet all this shall turne to my good in the end.

How can this be?

Because God can doe it as an Almightie God, and will do it as a most mercifull and louing father.

True it is that by creation we had this benefite, but we haue lost it, and are become the children of wrath: how then can God become our father, and shew his mercy vnto vs?

He is become our father by faith in Iesus Christ the sonne of God.

What beleeue you of God the sonne?

1. First, I beleeue that he is able to worke my saluation.
2. Secondly, I beleeue that he hath wrought it indeed after that manner that is set downe in the Creede.

How can you beleeue that he is able to worke your saluation?

I doe beleeue it, because he is both God and man, and hath an office from God the father to worke my saluation.

By what words in the Creed doe you beleeue Christ to be God?

By these wordes, *His only sonne*, I declare that I beleeue in Christ the only begotten sonne of God, begotten of his father before

before all worldes, God of God, light of light, very God of very God, begotten not made, being of one ſubſtance with the Father, by whome all things were made.

Why call you him the onely begotten Sonne of God?

Becauſe he is the alone ſonne of God by nature.

How can this be, ſeeing Adam, the Angels, and we alſo be the ſonnes of God?

Adam was the ſonne of God by creation, which we haue loſt, but yet we be the ſonnes of God by regeneration.

Why was it requiſite that he ſhould be God?

Becauſe nothing but God was able to abide & ouercome the wrath of God and the puniſhment due vnto ſinne.

What comfort haue you by this, that Chriſt is God?

Hereby I am ſure, that he is able to ſaue me by reconciling me to the father, that he may make me the child of God.

By what wordes in the Creede doe you ſhewe that you beleeue Chriſt to be man?

By theſe wordes, *Borne of the virgine Mary*, I doe ſhewe, that Chriſt is borne of the virgin Mary as others be, and ſubiect to all infirmities of man, ſinne only excepted.

Why are theſe wordes added; Conceiued by the Holy Ghoſt?

To ſhew, that Chriſt by the holy Ghoſt was conceiued in the wombe of Marie, ſhe continuing ſtill a pure Virgine, and that he was borne holy and without ſinne, whereunto all other men by nature are ſubiect.

Was it needfull that Chriſt ſhould be without ſinne?

Yea: for otherwiſe the Godhead and Manhood could not be ioyned togither: and againe, if hee had been a ſinner, hee could not haue ſatisfied for the ſinnes of other men.

Why was it requiſite that Chriſt ſhould be man?

Becauſe the righteouſneſſe of God requireth, that the ſame nature which had ſinned, ſhould alſo pay and make amends for ſinnes.

What comfort haue you by this, that Christ is man?

Hereby I am assured, that Christ is fit to suffer the punishment of my sinne, and being man, himselfe is also meet to be more pitifull and mercifull vnto men.

What fruit haue you by his holy conception?

I am assured that his holy conception hath couered the corruption of my nature, and that his pure conception shall be imputed vnto me.

What comfort haue you by this, that he is both God and man?

By this I am most certenly assured, that he is able most fully to finish my saluation, seeing that as he is man he is meet to suffer for sinne; as he is God, hee is able to beare the punishment of sinne, and to ouercome in suffering, and therefore he is called IESVS.

What doth Iesus signifie?

It doth signifie a Sauiour.

Why doe you call him Iesus?

I doe call him *Iesus*, (that is, a Sauiour) because he saueth me from all my sinnes, & because there is none other means whereby I may in part or in whole be deliuered from them.

What comfort haue you by this?

My comfort is euen the same which I haue said, and the rather, because God from heauen gaue him his name, and the Church on earth hath subscribed thereunto.

What signifieth Christ?

It signifieth *Annointed?*

Why is he so called?

Because hee was anointed to be a { Prophet, Priest, King } for all his people and so for me.

How gather you this?

By the annointing of Prophets, Priests, and Kings, which were figures of him.

Was Christ annointed with materiall oyle as they were?

No: but he was annointed with all giftes of the holy Spirit without measure.

Why

Why doe you call him Prophet?

Becauſe he was, he is, and euer ſhall be the onely teacher of the Church.

What were then the Prophets and Apoſtles?

They were his diſciples and ſeruants, and ſpake by his ſpirit.

What comfort haue you by this?

Hereby I am ſure, that he will lead me into all truth, reuealed in his word, needfull for Gods glorie and my ſaluation.

Why call you him Prieſt?

Becauſe offering vp himſelfe a ſacrifice once for all, he hath ſatisfied for all my ſinnes, and maketh continuall interceſſion to the father for me.

What comfort haue you by the Prieſthood of Chriſt.

Hereby I am aſſured that he is my mediatour, and that I alſo am made a Prieſt.

How are you made a Prieſt?

By him I haue freedome and boldnes to draw neare and offer my ſelfe and all that I haue to God the Father.

Why call you him King?

Becauſe hee doth guide and gouerne me vnto euerlaſting life by his word and ſpirit.

What comfort haue you by this?

Hereby I am aſſured, that by his kingly power I ſhall finally ouercome the fleſh, the world, the deuill, death and hell.

Why call you him Lord?

Becauſe not with golde nor ſiluer but with his precious blood hee hath purchaſed vs to be a peculiar people to himſelfe.

What comfort haue you by this?

Seeing he hath paid ſo precious a price for me he will not ſuffer me to periſh.

What is the ſecond thing wherein the faith of Chriſt conſiſteth?

Secondly, I beleeue that he hath wrought my ſaluation indeed after that manner that is ſet downe in the Creed.

After what manner hath he wrought your ſaluation?

1. First, by his most painefull sufferings for sinne.
2. Secondly, by his most glorious victorie and triumph ouer sinne.

In what words are his most painfull sufferings expressed?

In these words; *Suffered vnder Pontius Pilate, was crucified, dead and buryed, he descended into hell.*

What is the generall meaning of these wordes?

By them I shewe my selfe to beleeue, that Christ endured most grieuous torments both of body and soule.

What comfort haue you by this?

I am freed from all those punishments of body and soule which my sinnes haue deserued.

How then commeth it to passe, that wee are so often afflicted with grieuous torments both in body and soule?

Our sufferings are not by desert any satisfaction for our sinnes in any part, but being sanctified in the most holy sufferings of Christ they are medecines against sinne.

Why are these words added; Suffered vnder Pontius Pilate?

Not onely for the truth of the storie, but also to teach that he appeared willingly and of his owne accord before a mortall iudge, of whome hee was pronounced innocent, and yet by the same he was condemned.

What comfort haue you hereof?

That my Sauiour thus suffering, not any whit for his owne sinnes, but wholly for mine and for other mens sinnes before an earthly iudge, I shall be discharged before the heauenly iudgement seate.

What is meant by this, That he was crucified?

That he died not onely a common death, but such a death as was accursed both of God and man.

What comfort haue you by this?

I am comforted in this, because I am deliuered from the curse which I haue deserued by the breach of the law, & shall obtaine the blessing due vnto him for keeping of the same.

What is meant by this, That he dyed?

That

That his soule was separated from his bodie, so that hee died a corporall death.

Why was it requisite that he should die?

Because by sinne came death into the world, so that the iustice of God could not haue beene satisfied for our sinnes, vnlesse death had bene ioyned with his sufferings.

Why is it further added, That he was buried?

To assure vs more fully that he was truely dead.

What comfort haue you by his death and buriall?

1. I am comforted, because my sinnes are fully discharged in his death, and so buried, that they shall neuer come into remembrance.
2. Secondly, my comfort is the more, because by the vertue of his death and buriall sinne shall be killed in me, and buried, so that henceforth it shall haue no power to raigne ouer me.
3. Thirdly, I need not to feare death, seeing that sinne which is the sting of death is taken away by the death of Christ, & that now death is made vnto me an entrance into this life.

What is the meaning of this, He descended into hell?

This is the meaning, that my Sauiour Christ did not onely suffer in bodie, but also in soule did abide most vnspeakeable vexations, griefes, painfull troubles, and feare of minde, into the which both before, and most of all when he hanged vpon the crosse he was cast.

What comfort haue you by this?

I am comforted in this, because in all my grieuous temptations & assaults I may stay & make sure my selfe by this, that Christ hath deliuered me from the sorrowfull griefes & pains of hell.

What beleeuest thou in this Article, He rose againe from the dead?

I beleeue that Christ in his manhood hath suffered for me, and that he did in the third day rise againe by his own power from the dead.

Wherein doth this Article minister comfort vnto thee?

In 3. things:
1. His resurrection doeth assure me, that his righteousnesse shall be imputed to me for my perfect iustification.
2. It comforteth me because it doth from day to day raise me vp to righteousnes & newnesse of life in this present world.
3. It ministreth vnto me a comfortable hope that I shall rise againe in the last day from bodily death.

What beleeuest thou in this Article, He ascended into heauen?

I beleeue that Christ in his humane nature (the Apostles looking on) ascended into heauen.

What comfort haue you thereby?

1. I am comforted in this, that Christ hath prepared a place for me in heauen which now I feele by faith, and hereafter shall fully enioy.
2. I am comforted by his intercession to the father for me.

What fruit haue you by his intercession?

1. First, it doeth reconcile me to the Father for those sinnes which I doe daily commit.
2. Secondly, being reconciled in him, I can pray to God with boldnes, and call him Father.

What is the meaning of this Article, He sitteth at the right hand of God the Father?

I beleeue that Christ in mans nature was aduanced by the Father vnto that high authoritie whereby he ruleth all things in heauen and in earth.

What comfort haue you thereby?

1. I am comforted because I shall receiue from him all things needfull for me vnder his gratious gouernment.
2. By his power all my enemies shall be subdued and troden vnder my feet.

What beleeue you in this Article, From thence he shall come, &c.

I beleeue that Christ shall come in his maiestie to pronounce sentence vpon all those that were dead before, and

vpon

vpon them that then shall be found aliue.

What comfort haue you by this?

1. I am comforted in my greatest miserie, knowing that Christ will come one day and rid me out of all.
2. I am sure that hee will giue sentence on my side, and take me to glorie with him.

Why say you, I beleeue in God the holy Ghost?

Because he is God equall with the father and the sonne.

Why call you him Holy?

Because he is the anthour of all holines.

What fruit haue you by this?

1. The holy ghost doth assure me, that I am the child of God by making me to call him *Abba* father.
2. He assureth me by the death & resurrection of Christ, that sinne dieth in me, and I am raised vp to holines of life.
3. The holy Ghost leadeth me into all truth needfull to Gods glory and my saluation.
4. He comforteth me in all my troubles, and in death assureth me of a better life in this same body and soule.

What is the meaning of this Article, I beleeue that there is a Catholike Church?

That God hath a certaine number of his chosen children, which he doth call and gather to himselfe.

Why say you, I beleeue that there is a Catholike Church?

Because that the Church of God can not be alwaies seene with the eyes of man.

Why call you the Church, Holy?

Because the Church on earth though in it selfe it is sinneful, yet in Christ the head it is holy, and in the life to come shall be brought to perfection of holines.

Why doe you call it Catholike?

Because God in all places & of all sorts of men had frō the beginning, hath now, and euer will haue an holy Church.

What is the meaning of this article, The communion of Saints?

The whole Church communicateth with Christ and euery member one with another.

What comfort haue you by this article?

1. I am comforted, because I am iustified by that faith where-by Adam and Abraham were iustified, which is tyed to no time, or place, and excludeth no person.
2. I am comforted, because I am made partaker of Christ & all his mercies by faith, and of all the blessings of the Church by loue.

What beleeuest thou in this Article, I beleeue the forgiuenes of sinnes.

I beleeue that God for Christs sake doth freely forgiue me not only all my sinnes, but also the punishment that I haue deserued by them.

Why say you, I beleeue the forgiuenes of sinnes?

Because no reason can perswade me, but the holy Ghost onely must worke the assurance of it in my heart.

What comfort haue you hereby?

1. First, I am comforted, because all the sinnes I haue and daily commit, shall neuer be laid to my charge.
2. Secondly, I am comforted, because that the weakenes and wants of all my duties are couered and supplied in Christ.
3. Thirdly, I am comforted, because God will heare me praying for others, that they may haue faith to feele the forgiuenesse of sinnes.

What beleeuest thou in this Article, The resurrection of the bodie vnto life euerlasting?

I beleeue that this bodie after it shall be dissolued into dust shall be raised vp againe at the last day, and my soule shall liue in euerlasting glorie.

What comfort reape you thereby?

1. I am made comfortable and chearefull in well-doing, seeing my labour shall not be in vaine.
2. I am made to despise the pleasures and glory of this world, and with patience to suffer all troubles that are laid vpon me in this present life.
3. It comforteth me ouer the death of my dearest friendes, & maketh me chearefull in death, knowing that I shall haue a part in the resurrection of the iust,

What

What fruit haue you when you beleeue all these Articles?

All do come to this end, that being iustified by faith, I am righteous in Christ before God.

What be the seuerall fruits?

1. First, I am at peace with God, although in my selfe for my outward sinnes which I daily commit, and my inwarde corruption which remaineth, I am accused.
2. I get strength to fight against my outward sinnes, to subdue my corruption, to doe outward good workes, and to delight in the law of God in the inward man.
3. I haue a right to all Gods creatures, so that the vse & want of them shall turne to the furtherance of my saluation.
4. I am assured of the glorification of my soule and bodie in the heauens, because I am made an heire of euerlasting life.

Why is this giuen wholly and onely vnto faith?

Not because faith doth deserue it, but because the merits of Christ can be laid hold on and applied to my selfe by none other meanes but by faith alone.

Can not our good workes in some part iustifie vs before God?

No: for the righteousnes which is able to stand in the iudgement of God must be perfect in all respects.

Are not our good workes perfite?

No: for in many things we sinne all; and againe, the best workes we doe are defiled with sinne, and therefore can deserue nothing at the hands of God.

Why then doth God promise a reward vnto them?

The reward that God doth promise, is not for the desert of workes, but of his owne grace and mercie.

Will not this doctrine make men careless of well doing?

No: for they that be ingrafted into Christ, must needes bring forth good workes.

Why is it needfull that they should doe good workes?

1. First, that we may by them shew our selues thankefull vnto God for all his benefits.
2. That we may be assured of faith & election by good works.
3. That by our good workes we may edifie others.

How maist thou edifie others?

1. First, by encouraging & strengthning those that are good.
2. Secondly, by winning those that are not come vnto God.
3. And then by stopping the mouthes of the wicked.
4. The fourth ariseth of the former, and that is the glorie of God, which is aduanced by them.

Are good workes so needfull, that without them we cannot be saued?

Yea: for although good workes doe not worke our saluation in any part, yet because they that are iustified are also sanctified, they that doe noe good workes declare that they neyther are iustified nor sanctified, and therefor cannot bee saued.

Then they must much more bee condemned which commit e sinne & liesin it?

Yea: for such are not onely pronounced to be accursed by the law, but also the gospell hath denounced that they shall not inherite the kingdome of heauen.

Can euery one doe good workes?

None can doe good workes but they that are borne againe.

How can they that are thus borne againe doe good workes?

They that are thus borne againe, and carrie in them the Image of God, haue repentance wrought in them, frō whence good workes doe proceed.

What is repentance?

Repentance is a turning of our selues to God, whereby we crucifie and kill the corruption of our nature, and reforme our selues in the inward man, according to Gods will.

What is it to crucifie the corruption of our nature?

It is truely and with all my heart to be sorie that I haue angred God with it and with my other sinnes, and euerie day more and more to hate it and them, and to flie from them.

How is this sorrow wrought?

It is wrought in me partly by the threatnings of the lawe, and the feare of Gods iudgement, but especially encreased by the feeling the fruite of Christ his death, whereby I haue

power

power to hate sinne and to leaue it.

How is this reformation of our selues wrought in vs?

Onely by the promises of the gospell, whereby wee feele the fruit of the rising againe of Christ.

What doth ensue hereof?

Hereby we are raised vp into a new life, hauing the Lawe written in our hearts, and so reforme our selues.

Hereby it appeareth that none can repent of themselues or when they will?

Yea: for it was said before, that it is the gift of God giuen vnto them that are borne againe.

By this it is also euident that Gods children stand in need of repentance, so long as they liue?

Yea: for there is none of Gods Saints but alwaies carrying this corruption about them, they sometime fall and are farre from that perfection of goodnes which the Lorde requireth.

Seeing it was said before that good workes did proceed from repentance, what properties are required of workes?

1. First, that they be such as God hath commanded in his Lawe.

2. Secondly, that they that doe them be such as be ingrafted into Christ and continue in him.

What say you then of the good workes of them that be not in Christ?

They doe no good workes, because they neither are as yet members of Christ, nor doe offer them to God in the name of Christ.

3. The third propertie of workes is, that they may be to glorifie God, and to assure our selues of our saluation.

Is it not lawfull to seeke our owne praise and merit by our owne good workes?

No: for all our good workes are imperfect, and saluation is onely merited by the death of Christ, as was said before.

We haue heard that the law worketh the knowledge of our sinnes and feeling of our misere, what meanes hath God ordained to worke faith in vs?

He hath ordained
- 1. the Gospell } to beget and breed it in vs.
- 2. Praier
- 3. Sacraments } to confirme it in vs.
- 4. Discipline
- 5. Affliction

What is the Gospell?

It is that part of Gods word whereby the holy ghost worketh in vs a liuely faith to apprehend the free remission of sinnes in Iesus Christ.

How many kinds of faith be there?

Two, a
- Generall faith, whereby I beleeue God to be true in all his workes.
- Speciall, & this is either
  - whereby I beleeue God to be iust in his threatnings, & so am made penitent: *or*,
  - wherby I beleeue him to be made merciful in his promises, and so come to repentance.

What difference is there betweene penitence & repentance?

Penitence is a sorrow for sinne wrought by the law: Repentance is a recouering our selues frō sin wrought by the gospell.

Is there such difference betweene the Law and the Gospell?

Yea: for the Law differeth from the Gospell in 4. things.

1. First, the Law reuealeth sinne, rebuketh vs for it, & leaueth vs in it: but the gospell doth reueale vnto vs remission of sinnes, & freeth vs frō the punishment belonging therunto.
2. The law commandeth to do good & giueth no strength: but the gospell inableth vs to do good, the H. ghost writing the law in our hearts, and assuring vs of the promise.
3. The law is the ministery of wrath, condemnation & death; but the gospell is the ministery of grace, iustification, & life.
4. In many points the law may be conceiued by reason; but the gospell in all points is farre aboue the reason of man.

Wherein doe they agree?

They

They agree in this, that they be both of God and declare one kind of righteousnes, though they differ in offering it vnto vs?

What is that one kind of righteousnes?

It is the perfect loue of God and of our neighbour.

What thing doth follow vpon this?

That the seuere law pronounceth all the faithfull righteous.

How doth the law pronounce them righteous?

Because that they haue in Christ all that the law doth aske.

But yet they remaine transgressours of the law?

They are transgressors in themselues, and yet righteous in Christ, and in their inward man they loue righteousnes and hate sinne.

What then is the state of the faithfull in this life?

They are sure in Christ, and yet fight against sinne.

What battaile haue they?

They haue battell both { within, and without, } the battell of the flesh against the spirit, the temptations of { Satan, the world.

How shall they ouercome?

By a liuely faith in Iesus Christ.

What call you the flesh?

The corruption of our nature wherein we were borne and conceiued.

Doth that remaine after regeneration?

Yea: it dwelleth in vs and cleaueth fast vnto vs so long as we carrie the outward flesh about vs.

How doth the flesh fight against the spirit?

By continuall lusting against the spirit.

How is that?

1. By { hindering or corrupting } vs in the good motions, words, and deeds of the spirit.

2. By continuall mouing vs to euill { motions. words. deeds.

What call you the Spirit?

The holie Spirit which god by Christ hath giuen vs, wherby wee are begotten againe.

Doe we not receiue the Spirit in full measure and in perfection at the first?

No: but first we receiue the first fruits, and afterward daily increase of the same vnto the end, if the fault be not in our selues.

How doth the spirit fight in vs?

By lusting against the flesh.

How doth it lust against the flesh?

1. First, partly by rebuking and partly by restraining in vs the euill motions and deeds of the flesh.

2. By continuall inlightning and affecting vs with { thoughts, words, deedes } agreeable to gods will.

What call you the world?

The corrupt state and condition of men, and of the rest of the creatures.

How doth the world fight against vs?

By alluring and withdrawing vs to the corruptions therof.

What meanes doth it vse?

1. It allureth vs by false { pleasures, profite & glorie } of this world from our obedience to god.

2. It allureth vs otherwhiles by { paines, losses and reproches } to distrust gods promises.

How shall we ouercome the pleasures, profite, and glorie of this world?

1. By a true faith in Iesus Christ, who despised all these things to worke our saluation, and to make vs ouercome them.

2. By faith in gods word that feareth vs from doing any thing that is against his will.

How

How shall we ouercome the { *paines* / *losses, and* / *reproches* } *of this world?*

1. By a liuely faith in Iesus Christ who suffered all those things to worke our saluation, and so inable vs to suffer them.
2. By a stedfast faith in Gods promises and prouidence that wee shall want no good thing, and that all things seeming hurtfull shalbe turned to the furtherance of our saluation.

What call you Satan?

The aduersarie or enemie of god and his people.

How doth he fight against vs?

1. By subtiltie alluring vs to sinne, and therefore he is called a Tempter, or Serpent.
2. By laying fearefully to our charge our sinnes committed, and therefore he is called the Deuill an accuser.
3. By seeking by manifold inward terrors and outward troubles to swallow vs vp, and therefore is called a roaring Lion.

How shall we fight against Satan and his tentations?

1. By faith in Iesus Christ, who ouercame all his tentations in in his owne person, that so we might ouercome in him.
2. By resisting the inward motions & outward occasiõs of sin.

How shall we doe that?

By beleeuing that wee are baptized into the death and resurrection of Christ.

How shall we ouercome Sathan and his accusations?

1. By faith in Iesus Christ, who hath iustified vs from all the sinnes for the which he can accuse vs.
2. By all those comfortable promises of forgiuenes of sinnes which in Christs name are made vnto vs.

How shall we ouercome him in our terrors and troubles?

1. By faith in Iesus Christ who was heard in all his troubles to giue vs assurance that we shall not be ouercome in them.
2. By faith in gods prouidence, whereby we know that he can do no more vnto vs then the Lord doth direct for our good.

We

We haue heard that the word is the first and chiefe meanes not only to beget, but also to strengthen & increase faith in vs: what is the next principall meanes?

Praier is the next principall meanes seruing for the strengthening and encreasing of faith.

What is Prayer?

It is a lifting vp of the mind and a pouring out of the heart before god.

Is there any prescript rule of praier left vs in the scriptures?

Yea: euen the praier which our Sauiour Christ taught his disciples, called The Lords praier.

Is it lawfull to vse no other forme of words?

We may vse an other forme of wordes, but we must pray for the same things and with like affection that is prescribed in that praier.

How is that praier deuided?

It is deuided into the { Preface, or entrance to the praier. / Praier it selfe. / Conclusion, or shutting vp of the praier.

Which is the Preface?

Our Father which art in heauen.

What doth the Preface put vs in mind of?

1. First, of him to whome we pray.
2. Secondly, of our owne estate in praier.

To whome doe we pray?

Onely to God the { Father. / Sonne. / Holy ghost.

Why doe you here name the Father?

Because discerning the persons, wee pray to the Father secretly vnderstanding it, that we doe it in the mediation of the Sonne, by the working of the holy ghost.

Why must we pray to the Father in the mediation of Christ his Sonne?

Because god beeing displeased for sinne, wee can haue no dealing

dealing with him, but only by the meanes of his ſonne, in whome he is well pleaſed.

Why is it required that we pray by the working of the H. ghoſt? Becauſe the Holy ghoſt aſſureth vs that he is our father; and whereas we know not what to pray, nor how to pray, the holy ghoſt doth teach vs both.

What muſt we be perſwaded of, and how muſt we be affected in prayer?

- Partly concerning
  - ourſelues
    - 1. we muſt be truly humbled, which is wrought in vs two wayes:
      - 1. with a perſwaſion of our ſinfull miſerie and vnworthines to be helped.
      - 2. with a certaine perſuaſiõ of the glorious maieſty of God in heauẽ ꝑ muſt helpe vs.
    - 2. wee muſt haue a certaine confidence we ſhal be heard, and this is wrought in vs
      - 1. by faith, being perſwaded that God loueth vs as his own childrẽ in our Lord Ieſus Chriſt.
      - 2. by faith, being perſwaded that our father being God, he is able to doe whatſoeuer hee will in heauen and in earth.
  - others
    - 1. That all Gods people pray for vs.
    - 2. We muſt be perſwaded, that it is our bounde duty to pray for others as well as for our ſelues.

How are the petitions deuided?

Into two partes; for, { 1. wee make requeſt for thoſe things that concerne Gods maieſtie. 2. For thoſe things that concerne our own welfare.

Which be thoſe that concerne Gods maieſtie?

The 3. first { 1. hallowed be thy name. 2. thy kingdome come. 3. thy will be done in earth as it is in heauen.

What is meant by the names of God?

1. The names and titles of God, as *Iehoua, the Lord of hoſtes*, and ſuch like.

2. The { 1. wiſdome, 2. power, 3. mercie, 4. goodnes, 5. truth, 6. righteouſnes, 7. eternitie } of God.

Why be theſe called the names of God?

Becauſe as names ſerue to diſcerne things by, ſo God is knowne to be God by theſe things.

What is meant by the word Hallowed.

We pray, that as God is glorious in himſelfe, ſo he may be declared and made knowen vnto men.

How ſhall Gods name be declared to be holy and glorious?

1. Firſt, we pray that his wiſdome, power, goodnes, mercie, truth, righteouſnes, and eternitie, may more and more be imparted vnto vs and other of Gods people.

2. Secondly, we pray, that according as we know theſe things, ſo the fruits of them may appeare in ours and all Gods peoples liues, that ſo Gods name may be honoured & praiſed.

What doe we pray againſt in this petition?

1. Firſt, wee pray againſt all ignorance of holy things wee ſhould knowe, and want of good workes, whereby God wants of his glorie.

2. We pray againſt all falſe religion, wickednes, and vngodlines, whereby Gods name is diſhonoured.

FINIS.

A LETTER AGAINST hardneſſe of heart.



Beſeech God, the Father of Ieſus Chriſt, to giue me his good ſpirite; in writing to giue aduiſe, and you in reading to receiue it. Amen.

Since the time that I receiued M.S. Letter, wherein he declared his carefull compaſſion ouer your eſtate: I haue been not a little grieued, becauſe partly for want of a conuenient meſſenger, and partly becauſe of my manifold diſtractions with the like occurrances, and other waightie affaires, I haue been hindred from writing hitherto vnto you. And albeit euen ſtill I be in the ſame caſe, yet conſcience towards God, and loue and compaſſion towards you, forceth me to ouercome lets, which hardly I could otherwaies preuaile againſt. And albeit I cannot ſpeake as I would, yet of that which I ſhall write, proceeding from the forenamed grounds; I looke for ſome bleſſing of God through Ieſus Chriſt, if you will not too much faint in faith, and yeeld to the Aduerſarie; yea if you will but hope ſo well of your ſelfe as (in the feare of God I write it) I hope of you. Firſt, wheras it ſeemeth you are ſometimes grieued, becauſe you tarried not ſtill at Cambridge, according to mine aduiſe, you muſt knowe I aduiſed it not as a thing neceſſarie, but more conuenient, as I then ſuppoſed, but I aduiſed you to obey your father, if his pleaſure ſtill continued to haue you home: whereunto you yeelding, I cannot ſee how you offended, it being your fathers pleaſure

you ſhould ſo doe. And who knoweth whether being there you might not haue been as much troubled, there beeing no priuiledge for perſons and places in ſuch caſes. And who knoweth whether it be the Lordes pleaſure, for the example and inſtruction (and I hope the conſolation) of others in the end? And albeit you will now thinke that here you were nearer the moe and ſtronger meanes, yet know you and be perſwaded, that God can and doth in ſuch caſes worke by fewer and weaker, according to his good pleaſure. Beſides, it is in our corrupt nature to make much of ſuch meanes as we can not haue, & not ſo to eſteeme thoſe which God doth offer vs as we ſhould. I beſeech you therefore in the name of Ieſus Chriſt, humbly to praiſe God for thoſe meanes hee offereth in mercie vnto you, and to vſe them in faith accordingly; and ſo God ſhall bleſſe you by them. And then by ſuch conference as you may haue from hence by letters, wherein if I may ſtand you in anie ſtead, rather for the good opinion you haue of me, than for anie great matter I am able to performe, I ſhalbe readie to offer anie office of loue vnto you as god ſhall inable me, and ſo far forth as I ſhall be at anie time inſtructed in your particular eſtate in ſome letters ſent from you by conuenient meſſengers. That which I perceiue preſently by M. S. letter is, that you are afflicted with the blindnes of your mind, and hardneſſe of your heart, which cannot be moued either with the promiſes of gods mercies, or feare of his iudgements; nor affected with the loue & delight of the things which be good, nor with the hatred & loathing of the euill. Great cauſe you haue of griefe I confeſſe, but no cauſe of deſpaire dare I graunt; becauſe I am perſwaded that your perſuaſiō is ſome what falſe, partly for want of a ſound iudgement of your eſtate, & partly for ſome defect of faith, ſomewhat through your owne default. Firſt therfore know you for a certentie, that this is no other tentation than ſuch as diuers of Gods children haue been humbled with, & afterward haue had a good iſſue out of it: and if it pleaſe God to mooue yee to credite me, I my ſelfe haue knowen others, as deepely this

way

way plunged, as you can be. Remember therefore, that god is faithfull, and will not ſuffer you to be tempted aboue that which you ſhal be able to beare. And yet farther to confirme you herein, the holy ſcriptures doe record, that this way god heretofore hath humbled his owne people: in whoſe perſon the Prophet *Eſay* lamentably complaineth: *O Lorde, looke downe from heauen, behold from the dwelling place of thy holines, and of thy glorie. Where is thy zeale and thy ſtrength, the multitude of thy mercies, and of thy compaſſions? They are reſtrained from me.* And afterwardes: *O Lorde why haſt thou made vs to erre from thy waies, and hardened our heartes from thy feare?* And in the next Chapter, verſe 6. *Wee haue bene all as an vncleane thing, and all our righteouſneſſe is as filthie clowtes: and wee all doe fade as a leafe, and our iniquities as the winde doeth take vs away: and there is none that calleth vpon thy name, neither that ſtirreth vp himſelfe to take holde on thee: for thou haſt hidde thy face from vs, and haſt conſumed vs, becauſe of our iniquities.* And before. *We grope for the wall like the blind, and we grope as one without eyes, we roare like beares, and mourne like doues.* So complaineth *Ezechias* in the bitterneſſe of his ſoule. *Like a Crane or a ſwallow ſo did I chatter, I did mourne as a doue.* And when *Dauid* crieth, *Create in me, O God, a cleane heart, renew in me a right ſpirite: Reſtore to me the ioy of my ſaluation, eſtabliſh me with thy free ſpirit:* Doth he not declare that his heart was vncleane, his ſpirite crooked, the ioy of his ſaluation loſt, and himſelfe ſubiect to the ſpirit of bondage? ſo that wanting the ſpirit of libertie or adoption, hee could neither crie *Abba Father*, nor haue anie power againſt ſinne. Thus you ſee how Gods children may be blinded in mind, and hardened in heart for a time, ſo that they feele in themſelues the grace of the holy Spirite to bee as it were periſhed and dead.

1. Cor. 10. 13.

Eſa. 63. 15.

Eſa. 59. 10.

Eſa. 38. 14.

Pſal. 51. 10.

Further to relieue the infirmitie of your iudgement in this caſe, becauſe I know it may much diſtreſſe you, you muſt vnderſtand that there be two kinds of hardnes of heart: the one which is not felt nor perceiued; the other, perceiued and felt:

Two kinds of hardnes of heart.

and of the former that there be two ſorts, the firſt (which is moſt fearefull) when any doe purpoſely reſiſt the motions of Gods ſpirit, and wilfully refuſe the meanes of their ſaluation; of which the Prophet *Zacharie* ſpeaketh. 7.11. *They refuſed to harken, and pulled away their ſhoulder, and ſtopped their eares that they ſhould not heare: yea, they made their hearts as an adamant ſtone, leaſt they ſhould heare the law, and the wordes which the Lord of hoſtes ſent in his ſpirit by the miniſtery of the former Prophets.* The outragious ſinne of theſe men, the Prophet *Eſay* expreſſeth in theſe their owne fearefull tearmes; *We haue made a couenant with death, and with hell, we are at agreement: though a ſcourge runne ouer and paſſe through, it ſhall not come at vs: for we haue made falſhood our refuge, and vnder vanitie are we hidden.* This was a fearefull eſtate indeed, yet for all that no man can ſay, but ſome of thoſe hauing hardened their hearts, might be, and were afterward conuerted.

The ſecõd kinde of hardnes of heart not felt.

The other kinde of hardneſſe of heart which is not felt nor perceiued, or if perceiued, yet not felt; (which albeit it is leſſe fearefull, yet is it dangerous enough) is in ſuch, as although they wilfully reſiſt not Gods ſpirite in good meanes, yet ſecurely, careleſly, and willingly they lie in ſinne, without any remorſe of it, or true taſte of good things. Such was *Dauid* his eſtate for the ſpace of a yeare before *Nathan* the Prophet came to reprooue him, and rouſe him from his lulled ſleepe. Both theſe kinds I am perſuaded you are free from, otherwiſe than in temptation, Satan may ſometimes mooue yee thereunto. The other kind of hardnes of heart which is perceiued and felt, is of two ſortes; the one in them which are deſirous of meanes whereby they may be releeued, although they doe find ſmall or no eaſe at all in themſelues for a time,

2. kinde of hardneſſe perceiued and felt is of 2. ſorts. Eſay 63.

Of this kinde the Prophet *Eſay* (in the name of ſome of Gods people) complained. And ſuch was *Dauids* ſtate. After that *Nathan* had reprooued him, and Gods Spirit began to worke with him, yet hee crieth out, as ye heard before, of the loſſe of gods graces: and when he ſaith, that God will accept of no ſacrifices be they neuer ſo many nor precious,

with-

without a contrite heart and broken ſpirite; he ſheweth that for a time (euen after the Prophet had reprooued him) hee wanted both. This is your caſe, and therefore you are in the ſtate of ſaluation: for *Dauid* was in this caſe, euen after hee had confeſſed his ſinne, and had receiued abſolution and pardon from God, by the miniſterie of *Nathan*, although he neuer felt ioy thereof nor true griefe for the other: yet becauſe in trueth of heart he confeſſed his ſinne (as my truſt is you doe) and was certainly perſwaded of the pardonablenes of it by Gods mercie, (although hee was farre off from the feeling of it, or applying it to his wofull conſcience) his ſtate was good, and verie well to be hoped of. And you muſt know and be perſwaded that thoſe things which are written of Gods Saints, & namely of *Dauid* and *Peter*, and ſuch others, are examples for vs, if we will ſtay our ſelues vpon the worde of God in the miniſterie of his ſeruants, and waite vpon the Lordes good time, till he come nearer vnto vs by his Spirite: nearer I ſay, for hee is come alreadie vnto you; or it may be he neuer went from you: becauſe to be grieued and humbled with blindneſſe of minde and hardneſſe of heart, to beleeue certainly the trueth of gods promiſes in generall, and to reuerence the ſeruants of God which bring the glad tidings of ſaluation, and to long after the comforts, vſing the meanes of the worde and praier, the Sacrament of the Supper, and the companie of gods children, contrarie to hope, vnder hope, yea without anie preſent feeling: all this is a certaine argument, that gods ſpirite is with ſuch, and therefore with you. This eſtate although it be verie grieuous, yet it is neuer dangerous, much leſſe is it fearefull; vnleſſe anie be ſo wilfull, that they perſeuere & continue in deſperate refuſing all good meanes: vnleſſe they perſeuere I ſaie, for that through the ſpirituall aduerſarie, and his forceable power, whereby god ſuffereth him ſomtime for a ſeaſon to winnow them as wheat, they are ſo bewitched and intoxicated, that they are carried by violent force of temptation, to waxe wearie of, or to refuſe all meanes of comfort by fittes: yea, almoſt to haue no

deſire

deſire at all vnto them, yea, ſometimes to ſpeake verie euill of them: but all this is but temptation, and therefore God will be merciſull vnto them for Chriſts ſake.

Thus *Iob* curſed the day of his birth, & wiſhed to be ſtrangled: *Ieremie* almoſt repented that euer he preached in the name of the Lord: both ſcarcely abſtaine from blaſphemie. *Dauid* mooued with the ſpirit of ambition (though dutifully admoniſhed) wilfully went on in numbring the people. *Peter* alſo vainglorioufly preſuming of his owne ſtrength, being moſt wiſely and effectually preadmoniſhed of his weakenes euen by our Lord Ieſus, yet wittingly ruſhing as a horſe into the battaile, and then very cowardly yeeldeth, yea doubly denieth, yea ſtrengtheneth his ſinne with a threefold coard, and faſteneth it with banning and curſings: and yet all theſe obtained mercie moſt bountifully. For why? as Sathan had deſired to winnow them, ſo our Lord Ieſus prayed for them, that their faith, though it was vehemẽtly aſſaulted, yet ſhould not be ouercome; although it was battered, yet that it ſhould not be deſtroied; and though it was oppreſſed, yet that it ſhould not be extinguiſhed. And here be you fully perſwaded, that albeit *Luke* 22.31. the words ſeeme to runne as belonging but to *Peter*, viz. *I haue prayed for thee that thy faith ſhould not faile*; yet he praied for the reſt of the Apoſtles, yea for all the faithfull. For firſt hee ſaith not; *Simon* ſathan hath deſired to winnow *thee*, but *you*. Why then ſaith hee, *I haue prayed for thee*? Verely becauſe hee ſhould more grieuouſly offend than the reſt; although their offence was very great: therefore his and our moſt bleſſed Sauiour applied to him the promiſe, but did not appropriate it vnto him onely, and reſtrained it from the reſt. Compare with this place *Iohn*. 17. 20. and you ſhall ſee that the heauenly veritie affirmeth, that hee praied not onely for the Apoſtles, but for all thoſe that
Hebr.13. ſhould beleeue through their worde: yea farther, *Our Lorde Ieſus Chriſt was yeſterday, is to day, and ſhalbe for euer.* And as the forefathers were baptized into him, and did eate his fleſh, and did drinke his blood; ſo was his praier effectuall euen to them

them vnder the law, much more to vs vnder grace. And whē you can find testimonie in your heart, that when you would doe well, euill is present with you, and that you doe the euill you would not; then doe not you it, but sinne in you, when it leadeth you captiue. Much more when Sathan workes with all buffetting you, assure your selfe that God hath pitie on you, that the vertue of his power shalbe perfect in your weaknes. If you beleeue, according to your faith it shalbe done vnto you. But you will say, you cannot beleeue, that this vile and crooked hardnes of your heart can be remitted and renewed: and euen this was the second point which in the former part of my letter I gaue you to vnderstand was the cause of your excessiue distresse. I beseech you, and I charge you in the name of our Lord Iesus Christ, that you will not willingly lie nor offer iniurie to Gods spirit, nor to your selfe who hath receiued it. Tell me, what is the reason why you thinke you haue no faith? Verely because you haue no feeling, nor any other fruits thereof, as you thinke. Well, first then agree with me herein (as you must if you will not disagree with the truth) that feeling is but an effect & fruit of faith; and therefore there may be faith without feeling, as well as the cause may be without the effect, and the tree without any appearance of fruit, yea of sappe for a season. And as a man sore wounded and diseased may for a season be depriued almost of all operations of the naturall life to the outward shew, & to his own iudgement & feeling; so may a spirituall man be sore wounded by Satan, and diseased by the present feeling of his sinfull corruptions, specially in temptations; that he may thinke, yea appeare to others, that the life of the spirit is not in him. Thus *Peters* faith did not wholly faile (as you haue heard) or els the praier of our Sauiour preuailed not. Thus when *Dauid* declared that his heart was vncleane, and his spirit crooked or vnstable; and that hee had lost the ioy of his saluation, and the spirit of libertie, or adoption: yet he praieth, that God would not take his holy spirit from him: therefore hee was not depriued of the spirit of sanctification.

Rom. 7.

2. Cor. 12. 9

There may be faith without feeling.

Psal. 5. 12. vers. 14.

vers. 13.

Here seemeth to be repugnance, but there is not any: hee was depriued indeed for a time of the graces of the sanctifying spirite, but not of the holy ghost wherewith hee was sanctified: which graces, as God restored vnto him; so I am perswaded he will doe vnto you. Yea, and I doubt whether you are depriued of them; but onely that partly Melancholly, partly Sathan working therewith, make you doe iniurie to your selfe, and to the graces of the spirit in you; which I beseech you to take heed of.

But the messenger can not stay, and therefore I cannot write as I would, either of this, or of the remedie which you should vse; which hereafter I will, as God shall inable mee: and I pray you let me vnderstand (as I requested in the beginning) of your estate in particular somewhat more, and that by this Bearer if you can, because he is of your acquaintance, and will bring it to mee faithfully. Onely I adde now vnto that I haue written of hardnesse of heart at large, that you must diligently obserue the worde *Create*, which *Dauid* vseth, declaring that he had no feeling of heart. To this ioyne that which the Prophet *Esay* speaketh in the person of God. *I create the fruit of the lippes to be peace, peace as well to him that is farre off, as to him that is neere.* Therefore in faith you may as well pray, with hope to obtaine, as did *Dauid*: therefore say with him often, and with Gods people, O Lord, thou art our Father; wee indeed are clay, but thou art our maker, and wee are the worke of thy handes &c. Knowe also, God can cause Wolues, Lions, Leopards, &c. to dwell louingly with Lambes, Calues, and Kiddes, &c. and that which is vnpossible to men is possible with God, euen to cause a cable rope to goe through a needles eye; that is, to change the harde heart of the vnbeleeuing couetous wretched man, much more yours: yea, know you that all things are possible to him which beleeueth. Care then, *I beleeue, O Lorde helpe mine vnbeliefe*, and I dare promise you in the name of our Lorde Iesus Christ, that you shall haue your hearts desire in goodnesse. Thus abruptly I must ende: I commend you to God

Psal. 51.

Esa. 64. 2.

Esa. 11. 6.

and

and the word of his grace, which is able to build you vp, and giue you the right of inheritance among them that are sanctified. And the verie God of peace sanctifie you throughout, that your whole spirit and soule and bodie may be kept blameless vntill the comming of our Lorde Iesus Christ. Faithfull is he which hath called you, which will doe it. Amen. I pray you pray for me, and I gruft as I haue, so I shall pray for you, and much more.

Yours in Christ Iesus,

to vse in any need,

R. GREENHAM.

¶ An other comfortable Letter by *Master R. G. to Master M.*

BRother beloued in our Lord Iesus Christ, seeing you haue had heretofore not onely knowledge, but also experience of Gods gracious and mercifull goodnes in Iesus Christ, of your owne vnbeliefe and of Sathans subtleneſſe; I could maruaile why you ſhoulde giue ſuch place, and not keep your ground no ſurer, if I were not much acquainted with ſuch occurrances. I knowe not therefore whether with wordes of rebuke, or of comfort, I ſhould ſeeke to relieue you. Becauſe I can not come vnto you, my counſell and deſire is, that you woulde come vp to London the next Tearme at the fartheſt; that ſo I might aske of God to frame my ſpeech to your good. In the meane ſeaſon I beſeech you to call vnto minde that which you cannot bee ignorant of, that in the Law ſacrifices were offered for Gods people, not onely at their firſt entrance into couenant with the Lord, but alſo afterwards many times: and that not only for ſinnes committed by ignorance but alſo by error, that is, forgetfulneſſe, fraileneſſe, retcheleſneſſe, careleſneſſe, &c. If you haue not *Tremellius* his tranſlation by you, you muſt take heed of the Engliſh that hath ignorance: for they failed that ſo tranſlated it.

Leuit. 5. 45. 6. 23. Leuit. 5. 45. 15. 6. 2. Nū 15. 28.

It is manifeſt that the ſinne of errour is there oppoſed againſt the ſinne committed with an hie hand, that is, *to blaſphemie with contempt of God*, and making his law of none effect but to be in vaine. Which ſinne I am ſure you are moſt farre

farre off from, I would you were as far off from vnbeliefe and diſtruſt. That Gods children may fall after their calling into diuers foule faults, may appeare by many proofes. Firſt, in the Law, when the Lord ſpeaketh in his Maieſtie & proclaimeth his glorie, yet in how many words commendeth he his mercie, and for how many ſeuerall ſorts of ſinnes? Doth not *Eſay* the holy Prophet call the people of his daies, *the people of Gomorrah*; and their Princes, *the Princes of Sodome*? Doeth not he accuſe them as grieuous tranſgreſſors both of the firſt and ſecond Table? and yet doth afterwards promiſe them, that *though their ſinnes were as crimſon, they ſhalbe as white as ſnow: though they were red like ſcarlet, they ſhall be as woll.* Doth he not charge them that they were ſunke deepe in rebellion, & yet exhorteth them to returne vnto the Lord? Yea, doth hee not charge them not onely with rebellion, but alſo with vexing the holy ſpirite of God? And yet reade what is written. Pray as there you may learne, *Eſay* 10. Chap. 5, 6, &c.

Exod. 24. 6, 7. Eſa. 1. 10, 11. verſ. 8. Eſa. 31. 6. Eſa. 63. 10. Eſa. 63. 9.

What, doth not the holy Prophet *Ieremie* ſhewe, that *Ephraim* was as an vntamed Calfe? &c. yet ſo ſoone as he mourned and was aſhamed of himſelfe, doth not the Lord ſhew, that his bowels of mercie were troubled for his eſtate? Doth not the Lorde offer mercie vnto the profane and forgetfull tranſgreſſours of his holy couenant? Is not this parte of the couenant made with all the ſonnes of *Dauid* in Chriſt Ieſus, that if they not onely omitting many good things, but alſo commit rebellions and iniquities, that though he may viſite them, yet it ſhalbe with the rod of his children, and that his mercie hee will not take from them, nor breake off his couenant made with them in Ieſus Chriſt? Therefore remember that the holy promiſes, threatnings, precepts, and examples are written, that we ſhould not ſinne, but *if any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the iuſt, and he is the reconciliation of our ſinnes, and not for our ſinnes onely, but for the ſinnes of the whole worlde.* Doth not the bleſſed Apoſtle *Paul* charge the Corinthians whom he affirmeth to be rich in Chriſt, and deſtitute of no ſpirituall gifte, to be more carnall

Ier. 31. 18. 20. Pſal. 50. 5. 22. Pſal. 89. 30. 1. Ioh. 2. 2. 1. Cor. 1. 6, 7.

1.Cor.3, 15.2.3. than ſpirituall, yet babes in Chriſt, yea to be fallen into Idolatrie, committing of euill things, fornication, tempting not onely of God, but of Chriſt, yea murmuring againſt them; 1.Cor.10. 7.13. yet doth hee not herein comfort them, that no temptation hath taken holde on them, but ſuch as appertaineth to man, Pſal.19.13. and that God will be mercifull vnto. *Dauid* praieth againſt preſumptuous ſinnes, that they ſhould not raigne ouer him, Signifying though he ſinned preſumptuouſly, yet if hee did not perſeuere in preſumption obſtinately, without deſire to repent, that ſuch ſinne or ſinnes were pardonable. Now the Lordes couenant towardes his in Ieſus Chriſt is, not to deale after their ſinnes, nor to reward them after their iniquities, much leſſe will hee not regard in wrathfull diſpleaſure their infirmities. For if he ſhould ſo marke what is ſaid or done amiſſe, who were then able to abide it? But with him is mercie in Ieſus Chriſt, that he may be feared. Therefore liſt vp your hands which hang down, ſtrengthen your weake knees, and ſay vnto your ſoule; Why art thou ſo caſt downe and vnquiet within me? I will yet truſt in Ieſus Chriſt, and waite vpon the mercifull graces of God purchaſed by his merites. Conſider that true humilitie ariſeth of faith in Ieſus Chriſt, and that is true faith that ingendreth humilitie; as wee may not diminiſh our ſinnes, ſo may we not too much aggrauate them, not diminiſh Chriſtes merits; haue euermore in your minde the example of the prodigall ſonne, who ſaith not, I am not thy ſonne, but, *I am no more worthy to be called thy ſonne*: hee ſaieth not, Let me bee thy bondſlaue; nay hee ſaieth not, Let me bee thy hired ſeruant, but, *Let me be as one of thy hired ſeruants*; his father came and mette him, fell on his necke, &c. So ſhall it come to you good brother. I need make no more application: the holy annointing which you haue receiued, will bring the old mercies of God vpon others and vpon your owne ſoule vnto remembrance, and lead you into all truth, which ſhall be requiſite for your ſaluation. Put your truſt in the Lord, and be you aſſured, beleeue his miniſters and you ſhall proſper. The Lorde Ieſus

True humility proceedeth frō faith.

came

came not to breake the bruised reede, nor to quench the smoking flaxe; his grace shall be euermore sufficient for you, and his vertue shall vnto the end manifest it selfe in your weakneſſe. Now therefore I beseech him to preserue your bodie and soule, and spirit, vnto his most glorious appearing. Faithfull is hee that hath called you, and promised, who will also performe it, Amen.

From my house in London in Warwicke lane.
Anno 1591. *Feb.* 24.

Yours in Iesus Christ,

as he hath beene.

R. GREENHAM.

A Letter

A Letter Conſolatorie, written to a *friend afflicted in conſcience for ſinne.*

Grace and peace in Ieſus Chriſt.

MY very good and louing friend in the Lord Ieſus, I vnderſtand by M. H. who oft trauelleth into thoſe partes, that you require of me letters of comfort for reliefe of your afflicted and diſtreſſed conſcience. Wherin I could be glad to performe any dutie that is within the compaſſe of my poore abilitie. But your beſt and ſoundeſt comfort (as I take it) lyeth in thoſe, that haue themſelues bene exerciſed with that triall: who from the comforts of Chriſt that haue abounded in them, are beſt able to comfort thoſe that are in like ſort afflicted by the hand of God. Againe, I haue written vnto you many times of this argument: if my Letters remaine with you, they may alwaies ſpeake for me that which I am able to ſay to that point. If you require more than I haue written before this; then were it reaſon you ſhould ſend me my former letters, that I might knowe where to begin that which remaineth. My leiſure is not great as you knowe, and there is nothing whereinto I enter more vnwillingly, than into this labour of writing. Yet that you may vnderſtand that I haue not altogither forgotten your old loue towards me, nor haue ſuffered mine affection towards you vtterly to decay: I will indeauour at once as briefely as I may to remember vnto you, ſo farre as I can call to minde, the ſumme of all that I

haue

haue written vnto you heretofore. The queſtion (as I take it) that lieth in controuerſie betweene your conſcience and the enemie, is of the aſſurance of your ſaluation. Wherein I would haue you firſt to conſider what is, or at any time paſt hath beene the teſtimonie of the Spirite of God vnto your ſpirit, and then I doubt not, but either from preſent ſence of the ſame Spirite of God, crying in your heart *Abba Father*, or from the remembrance of the daies of olde, wherin you had a comfortable aſſurance of Gods fauour, you ſhall be able to repell the force of this temptation, conſidering that the holy Ghoſt can not lie, that God, whome hee loueth, vnto the end he loueth, and becauſe his gifts and calling (as the Apoſtle ſaith) are ſuch as whereof hee doth not, nor can not repent him. Then conſider the nature of faith, which how weake and vnperfit ſoeuer it be, it cannot be denied euen by Sathan himſelfe, to be faith: according to that which is ſaid; *I beleeue, Lord helpe thou mine vnbeliefe.* And if you haue faith euen as much as a graine of muſtard ſeed, &c. that faith apprehendeth Chriſt Ieſus, in whome there is all ſufficiencie of ſaluation, and in whome we are compleat: ſo that whatſoeuer ſcruple ariſeth from our ſelues, or is enforced of the enemie from any imperfection that is in vs, it need not at all to diſmay vs, becauſe we ſaue not our ſelues, but are ſaued by him, *Who is made vnto vs from God, wiſdome, righteouſneſſe, ſanctification, and redemption; that who ſo glorieth ſhould glorie in him.* And in deed there is no ſurer refuge when the enemie diſtreſſeth vs, then renouncing our ſelues to profeſſe the onely name of Chriſt Ieſus, who died for our ſinnes and roſe againe for our iuſtification. For if the enemie ſhall ſay, we haue ſinned; our anſwere is, Chriſt hath died for vs, yea is riſen againe, yea is aſcended into heauen, &c. If hee ſay, we want the righteouſnes of the law; we muſt anſwere, Chriſt hath fulfilled the law, that we by him might be made the righteouſnes of God. If he ſay, we are in nature corrupt, and therefore both vnworthy and vnfit for the kingdome of heauen; we muſt anſwere him with the words of Chriſt himſelfe.

The teſtimonie of the ſpirite.

The nature of faith.

Mar. 9.24.
Mat. 17.2.

Col. 2.10.

1. Cor. 1.30

Rom. 4.25.

Rom. 8.34.

Rom. 5.19.

2. Cor. 5. 21.

ſelfe, For their ſakes haue I ſanctified my ſelfe. Finally what-
2.Cor.1. 20. ſoeuer ſhall be obiected againſt vs by the enemie, our anſwer
Col.1.19. muſt be, that in Chriſt all the promiſes of God are Yea, & in him they are Amen. That all fulnes dwelleth in him, & that in him we are perfected: ſo that wee may boldly ſay with *S.*
Rom.8.1. *Paul, There is no damnation to thoſe that are in Chriſt Ieſus.* If Sathans importunitie & impudencie will not thus be anſwered, we muſt end all diſputation with him by our ſelues, and ſend him vnto Chriſt, who amongſt other parts of his office towards vs, performeth alſo this for vs, both before his heauenly father, and againſt all our aduerſaries, that he is our ad-
Ioh.2.1. uocate to pleade and defend our cauſe, which yet is not ſo much ours as his owne; becauſe the queſtion is not of our merits or ſatisfactions which we freely renounce, but of the merit of his obedience, & of the value of his death vnto the ſaluation of thoſe that beleeue in him. So ſhall wee at once ſtop vp the mouth of the enemie, when refuſing to plead our owne cauſe, we refer our ſelues vnto Chriſt whome we know to be the wiſdome of God, and able to anſwere all that can poſſibly be obiected againſt vs. For ſeeing Sathan is a wrangling & ſubtill Sophiſter, it is our ſureſt & ſafeſt diſpatch, to breake off all diſpute with him, & to ſend him thither where he may receiue his beſt anſwere; and we need not to doubt, but he that hath anſwered the iuſtice of God, & cancelled the obligation that was againſt vs before his heauenly father, will eaſily defeate whatſoeuer the old ſerpent our accuſer the deuill is able to alledge againſt vs. But if we can not ſo auoid his aſſault, but needs we muſt enter the combat with him; let vs take vnto our ſelues that courage that becommeth the ſouldiers of Chriſt, and in the name of the Lorde Ieſus manfully oppoſe our ſelues, knowing that he which hath brought vs into the battell, will both ſaue vs and deliuer vs out of all dangers. Then if the enemie ſhall ſay that we haue no faith, and
Whether we haue faith or not. therfore haue no intereſt in Chriſt, we may anſwere that our beleeuing dependeth not vpon his teſtimonie, it is enough that our ſelues do know, & feele by the grace of God, that we doe

do beleeue. As for him, we do the rather perſwade our ſelues of faith, becauſe he ſaith that we beleeue not: knowing that he is not only a murderer, but alſo a lyar from the beginning, & the father of lying. Now, he that was neither aſhamed nor afraid to charge God himſelfe with vntruth, will make leſſe ſcruple to deale falſly with vs, and that therefore we vtterly reiect his witnes, as the witnes of a notorious and treacherous deceiuer, vnworthy all credit, and whome we can not beleeue, euen in the truth it ſelfe without danger. For which cauſe he was ſo oftentimes ſilenced by our Sauiour Chriſt & his Apoſtles, euen then when after his deceiueable maner he bare witnes vnto the truth. Againe, when the queſtion is of our faith in Chriſt, whether we beleeue in him or not, we muſt beware that we ſtand not here vpon perfection of knowledge which in the beſt Diuines is vnperfect: nor vpon the perfectiō of our perſwaſion which in all fleſh is mingled with imperfection. It is enough for our preſent comfort, & to the ſilencing of our aduerſarie, that wee haue a competent knowledge of the myſterie of our ſaluation by Chriſt; far remooued from that ignorance and implicit vnderſtanding, which Satan hath planted in the kingdome of Antichriſt. For perſwaſion alſo, we acknowledge, that partly by the corruption of nature, and partly by his aſſaults, by the grace of God it is ſuch, as the ſame is oftentimes aſſailed and ſhaken: Yet faileth not, nor falleth vnto the ground, but ſtandeth inuincible againſt all his attempts & inuaſions whatſoeuer. And finally, for that faith wherby we reſt for our ſaluation vpon Chriſt Ieſus, we glorie not in our owne ſtrength: but we ſay euery one for himſelfe with him in the Goſpell, We beleeue, Lord help thou our vnbeliefe. For if faith be as it is indeed a repoſe, ſetling, placing, & putting of our truſt & confidence for our ſaluation in Chriſt whome the father hath ſealed. Then we doubt not to prooue againſt Sathan & all his inſtruments of infidelitie, that we doe beleeue: & that the weaknes of our faith which we willingly acknowledge, & that remnant of vnbeliefe which yet hāgeth vpō vs, is ſo far off from diſmaying vs, that it is both a warning

Ioh. 8. 44. 25.

Mar. 2. 24. Act. 16. 18.

and motiue vnto vs of great force to ſturre vs vp, and to ſet vs a worke by all good meanes to eſtabliſh and to increaſe our faith, wherein we find the good hand of the Lord not to bee wanting vnto vs, and his eares not to be ſhut vp againſt our praiers; in which we alwaies ſay with the Apoſtles of Chriſt, *Lord increaſe our faith.* If it ſhall bee obiected, that becauſe we haue not the ſame ſence and feeling of faith which ſometimes we had, as Sathan himſelfe could not then denie, therfore we haue now no faith, but haue vtterly loſt the ſame: we may anſwere, the argument followeth not: for euen in many diſeaſes of the bodie it is ſo with them that haue them, that they ſeeme little better than dead corſes, and yet there is life in them, which hidden for a time after is recouered and raiſed vp againe: ſo it is many times with the children of God, that beeing ouerborne and diſtreſſed with extremitie of affliction and temptation, they ſeeme for the time both to themſelues and others, to haue loſt the life and light which once they enioyed. Yet ſo it is, that whē the tempeſt is ouerblown and the gracious countenance of the Lord againe beginneth to ſhine vpon them, the faith which was as it were hid for the time, taketh life, and ſheweth forth it ſelfe, and plainly prooueth, that as the trees when they budde in the ſpring time and bring forth their fruit, were not dead in the winter as they ſeemed to be: ſo the faith of Gods children, ſpringing a freſh after the ſtormie winter of temptation, declareth manifeſtly that it was not dead when it ſeemed ſo to be, but was only reſpited for the time, that afterward it might bring forth more fruit: and whereas the afflicted ſoule deſireth nothing more than to beleeue, though it feele not a preſent operation of comfort by faith; euen that deſire argueth a ſecret ſence that can not eaſily be diſcerned, togither with aſſurance of better eſtate in time to come, according to that of our Sauiour Chriſt. *Bleſſed are they that hunger and thirſt after righteouſnes, for they ſhall be ſatisfied*: And that of the bleſſed virgine, *Hee filleth the hungry with good things, but the rich hee hath ſent emptie away.* Alſo that bewailing and deploring of vnbeliefe

Mat. 5.

which

which is found in the afflicted, is not only a steppe vnto their former comfort, but a certaine proofe and demonstration of the returne thereof. For the Lord working by his spirit in the hearts of his childrē gronings that cannot be expressed, thereby assureth them that in his good time he will heare them and graunt their requests. And so much the more we may be perswaded hereof, because the loue of God towardes vs, as it began not of vs (as *S. Iohn* saieth) so it dependeth not vpon vs, but vpon the trueth and constancie of him, with whome there is no change nor shadow of change. Againe, the temptation it selfe from which our affliction doth arise, though it haue of it selfe a most bitter & sharp tast, euen vnto the wounding of our soules neare vnto death: yet hath it also in it argument of comfort, the Lord himselfe out of darkenes raising vp light vnto his children. For euen by this, that Sathan so busily and so fiercely assaileth vs, it doth appeare, that as once he lost his possession in vs and was cast out by one more mightie than himselfe which is Christ: so now he findeth no peaceable entrance, but a strong and mightie resistance, & that therefore there yet remaineth such part of the former worke, hee could not hitherto ouerthrowe, nor shall be able for euer, which is the secret seed of faith still sustained and nourished by the spirit of God when we would thinke it were vtterly extinguished. For as the fire when it wrastleth with the water throwne vpon it, ceaseth not till it haue ouercome: so this resistance of the spirit against the flesh, will not cease vntill the full victorie be obtained, and Sathan himselfe troden vnder our feet. Neither is there any more sure testimonie, either of our present deliuerance begun, or of our full & perfect victorie in time to come, then this, that by the word of God we doe (though but weakely) resist the tentations of the enemie, and continue in the battaile against him: mourning indeede and trauailing vnder the burden of affliction, but yet standing vpright before the enemie, so that he cannot fully preuaile against vs, much lesse euerthrow and destroy vs. But here one thing must carefully be looked vnto, that we

Iohn. 5.

be not ſo farre diſcouraged, either with want of feeling, or ouerborna with deſire of that we haue not, as we forget what mercie heretofore we haue receiued. When *Iob* ſo earneſtly, & (as one would thinke) impatiently wiſheth the good things he had ſomtimes enioied, he doth not only expreſſe the great affection he had to be reſtored vnto his former eſtate, but alſo giueth the attentiue reader to vnderſtand a ſecret worke of that grace of God; from the remembrance of that which had beene, inſinuating an hope of that which ſhould be, as the euent it ſelfe afterward declared; which iſſue of his troubles *S. Iames* would haue vs diligently to conſider when hee ſaith: *Ye haue heard of the ſufferings of Iob, & haue ſeene the end of the Lord.* But it fareth in this caſe with the afflicted ſoule many times, as it doth with thoſe that greedily ſtriue for the goods of this worlde. Their affection of hauing more is ſo ſtrong, & doth ſo violently poſſeſſe & cary them, as it not only depriueth them of the vſe of that they haue, but alſo maketh them forget the ſame, & which is yet more, proteſt againſt it, as if they had it not at all. So the humbled and afflicted ſpirit, ouerborne for the time with preſent griefe and anguiſh of mind, not only vſeth not the comforts it hath, & can not preſently diſcerne; but alſo cauſeth an vtter forgetfulnes of them, and which more is, proteſteth againſt them, as if they were not: yea (as we ſee often in *Iob*) he ſo complaineth of the contrary, as if the Lord had not only forſaken his ſeruant, but had armed himſelfe, & did fight againſt him to deſtroy him. Here therefore we muſt bridle and chaſtiſe our impatient & murmuring ſpirit: & remember that of *Iob* ſo far contrary to the other, that though the Lord ſhould deſtroy him, yet he will truſt in him. Neither muſt we ſo much vexe and vnquiet our hearts for that we want, as labour to make vſe of that we haue: which though it ſeeme little vnto vs for the preſent, yet in truth is more than Sathan by all his force is able to ouercome, as may appeare vnto vs by that endles reſiſtance which the ſpirit of God dwelling in vs maketh againſt him. For he that ſo fighteth is not yet captiue: and hee that ſtandeth in face of

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the enemie, and endureth all his assaults, is not yet vanquished. Yet that he holdeth out in so great weaknes of his owne against so strong and furious assaults of the enemie; it plainly argueth, that he standeth by a greater strength than his own, by which, as he is presently preserued that he falles not into the hand of his aduersarie; so need he not doubt thereby to be finally deliuered, and be crowned with victorie and triumph in despite of Sathan and all he is able to worke against him. But if the enemie, whose quarelling with vs is endles, as his malice is vnsatiable, will not thus leaue vs and giue vs rest: then as I said before, it is our best and safest way, at once to end all disputation with him. And wee can not better shake him off, than by exercising our selues in praier, reading, and meditation of the word of God, and by diligent walking in the workes and labours of our callings: for there is no greater opportunitie nor aduantage that can be giuen vnto the aduersarie, than if he shall find vs idle and vnoccupied. If the mind be alreadie possessed of, and occupied in good things, it can not so easily be transported vnto that which is euill. But if he finde the house emptie and fitte for him, hee then entreth without difficultie. In the question of faith we haue comfort also from the workes and effects therof in our selues: For as the tree is knowen by the fruites, so faith wanteth not her fruits whereby shee may be discerned. These are of diuers sorts, sorrow for sinne past, hatred of euill, care and endeauour to auoid it both in generall and particular, the loue of God and of his righteousnesse; desire and care with labour and contentation to please him, both in generall and particular duties. And here againe we haue a lawfull and necessarie recourse vnto the time past. For albeit wee haue nothing to glorie in before God, when the question is of the cause of our saluation; yet the effects of this grace and fauour of God towards vs in the former fruites of our faith, may yeeld vs no small comfort in the time of our heauines and of the anguish of our spirites: hereof it is that the Prophet in the Psalmes doeth so often protest his obedience vnto God, and care to doe

Faith proued by the fruits.

Psal. 77. 6.

Psal. 119.

Iob. 31. doe his commandements: hereof it is that *Iob* vnto the comforting of his diſtreſſed conſcience remembreth the courſe of his former life, ledde in the feare of God and obedience of
Rom.8.4. righteouſnes. For although we may not attribute any merite vnto our workes, but muſt giue the whole glorie of our ſaluation vnto Chriſt alone; yet our workes doe witnes for vs, that we are the children of God, becauſe we are guided by his ſpirit, and as the Apoſtle ſaith, *though the bodie be dead in*
Rom.8.10. *reſpect of ſinne, yet the ſpirit is life for righteouſneſſe ſake.* Alſo the gracious effects of Chriſt himſelfe dwelling in our hearts by faith, are ſure and certaine teſtimonies that we are members of his bodie and doe belong vnto him, becauſe as branches implanted into him which is the vine, wee bring forth
Ioh.15.2. fruit according vnto the nature of the vine. If it be ſaid we do yet ſinne; our anſwere is, that that happeneth vnto vs not frō the new creature, but from that other part yet remaining in vs ſtill ſubdued vnder ſin, in which the Lord of mercie doeth not eſteeme vs, but in that new man which is faſhioned a-
Rom.7.17. gaine according vnto his owne image. In ſo much as *S. Paul* doubteth not to ſay, that the ſinnes of the faithfull proceeding from the remainder of corruption yet abiding in them,
Rom.6.2. are not their workes, but the workes of the fleſh, which being alreadie wounded vnto death by the power of the death of Chriſt, languiſheth more and more, and ſhall finally be aboliſhed by death, which is the end and accompliſhment of our mortification, and fully endeth the battell betweene the fleſh
Loathing of this life &c. and the ſpirit. What ſhall I ſay of the loathing of this life, and the vanitie thereof, and of that deſire which is in the children
Phil.1.21. of God to be diſſolued and to be with Chriſt? of contentmēt in all eſtates, patience in afflictions, conſtancie in the trueth, loue towardes thoſe that loue the Lorde, pitie towards thoſe that are in miſerie, and the deſiring of the good euen of their enemies and thoſe that hate them? VVhich vertues, though they beare not an equall ſaile, by reaſon of the weakenes of the fleſh and of the malice and reſiſtance of the enemie; yet are they vndoubted teſtimonies of our loue towardes God,

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which is not but in those who are first beloued of him, and haue tasted how good and gracious hee is. If we shall looke vnto the exercises of piety and of the worship of God, though we may here (as elsewhere) complaine of our wants and defects, yet wee shall through Gods goodnes finde matter of comfort. Remember therefore what mercie the Lorde hath shewed you in this part; with what desire and affection you haue heard the word of God: how pretious it hath bene vnto you, aboue gold, euen the most fine gold: how sweete and comfortable, euen aboue the hony and the hony combe. Remember with what fruite of knowledge in the will of God, increase of faith in his promises, purpose and endeauour of amendment of life, you haue oftentimes heard the same. Call to minde with what zeale and earnestnesse of spirit you haue sometimes called vpon the name of God both publikely and priuately, with others and alone by your selfe: with what ioy and reioycing of the soule you haue praised the Lord for his mercies towards his Church, and towards your selfe. Call to mind what hath beene in you at any time, the power of those Sacraments, which are annexed as seales vnto the promise of saluation by Christ, and how farre they haue by the blessing of God erected your mind in hope and assurance of his goodnes towards you.

Comfort from the exercises of pietie.

The hearing of the word.

Prayer.

Praising of God.

Sacraments.

If your present discouragement resist the comfort of these meditations, it is no newe thing, that in our weakenesse wee should after the manner of those that be sicke, disaduantage our selues of that which might do vs most good: yet remember how iniurious a thing it were, to esteeme the children of God by their present agonies and conflict of conscience, rather than by the comfort of that estate wherein the grace of God shined plentifully vpon them and in them. For as when men are diseased, it can not thereof be concluded, that they were neuer in health; so the present discomfitures of the children of God, though they take away the sence of his mercie for a time, yet they are no repeale of his former goodnesse & fauour towards them, nor denie them to haue bin, euen in

their owne iudgement and feeling deare vnto the Lord: and ſtill to be, though the ſtorme and tempeſt of their preſent affliction ſuffer them not ſo liuely and comfortably to enioy the ſame, as before. For which cauſe they muſt with *Iob* and *Dauid* call to remembrance the comforts of times paſt, from thence to aſſure themſelues of the returne of the good hand of the Lord in due time. I doubt not but you can be witneſſe vnto God and to your owne ſelfe, that the time hath beene when your comfort and aſſurance of Gods fauour was ſuch, as Satan himſelfe could not denie the teſtimonie which then the ſpirit of God did beare vnto your ſpirit. Now the gifts & calling of God are without repentance, and whome hee loueth he loueth vnto the end: neither doth our ſaluation depend vpon any thing of our own, for then we ſhould a thouſand times periſh and fall before the enemie, but vpon that eternall and euerlaſting loue of God, wherewith he hath loued vs in Ieſus Chriſt before the foundations of the worlde were laide: which loue of his, if it hath at any time beene made knowen vnto vs and apprehended of vs, we haue aſſurance greater than the teſtimonie of men and Angels. But you will ſay, that which ſometimes I felt is now gone, and inſtead thereof I am perpetually oppreſſed with the horror of the wrath of God iuſt againſt me for my ſinnes. It is true that the power and ſence of faith is not alwayes alike in the children of God: yet is it a falſe and ſophiſticall concluſion, ſuggeſted from him that is a lyar from the beginning, and the father of lying, to ſay, we feele not faith, therefore there is no faith in vs. For in many diſeaſes of the body we haue no ſence of life, and yet wee liue. The Sunne ſhineth not in the night ſeaſon, nor when it is obſcured with cloudes: ſhall we ſay therefore that there is no ſunne, or that it hath vtterly no operation? Admit alſo (which yet may not be admitted) that the Lord had for a time vtterly giuen vs ouer: can wee conclude thereof, that he will neuer againe be mercifull vnto vs? Nay, hee that found vs when wee ſought him not, will ſurely returne vnto the worke which he hath begunne, though

Iob. 29. 3. Pſal. 77. 6. 12.

Rom. 8. 16. Rom. 11. 29. Ioh. 13. 1.

though he seemeth for a while to haue forsaken it. There is sometime as it were an eclipse of our faith, and of the feeling of the grace of God towards vs: but let vs assure our selues, that as the Sunne and Moone doe not perish in their eclipses, nor loose their light for euer, so in this eclipse which happeneth for a time vnto our faith, [illegible] sence of Gods goodnes, the same shall not perish or loose his vertue for euer: but shall in good time be restored, or rather quickened in vs againe, vnto our further and more assured comfort. This you haue seene in many the deare children of God whose heauines hath beene knowen vnto you, that they haue not beene forgotten for euer, but that the Lorde, who seemed for a while to frowne vpon them, did in the end cause his most gratious & louing countenance to shine vpon them againe: you haue felt in your selfe, that there hath bin an interchangeable course of sorow and comfort, of faith and feare, & that the one hath continually succeeded the other, that the same hand that humbled you, did raise you vp againe; that he that inflicted the wound into your soule, applied thereunto the most sweete and soueraigne remedie of his grace. So ancient and so experienced a souldier as you are in this spirituall battaile, should now be valiant and strong vnto the combate: our victorie wherein, though it be not to be hoped from the weakneſſe of flesh, yet the experience we haue had of the goodnes of God in our former troubles, ought to assure vs of the returne of his helping hand in all our necessities. Shall I put you in mind of the grace of God towards you in your comforting of others, euen then when your selfe haue beene in some discouragement? If others haue receiued comfort from you, raise vp the same comforts vnto your selfe. Neither is there any cause you should feare, least the spirite which in you was able to erect and confirme others, should not be able to refresh and comfort your owne soule. In other things wee loue our selues too much, and doe well vnto our selues rather than to others: but here manie times by the fraud and deceit of the enemie, wee are made cruell vnto

our owne bowels, and become his abuſed inſtruments to torment our ſelues: who will put a ſworde into the hand of his aduerſarie to wound himſelfe withall? And who will ſtrengthen his enemie that is alreadie too ſtrong for him? Yet this is our folly, that we will conſpire with Sathan againſt our ſelues, and arme him with weapons vnto our owne deſtruction. Saint *Peter* ſaith, *Reſiſt the deuill, being ſtrong in faith.* We muſt not therefore yeeld our ſelues vnto his tyranny, nor caſt away that weapon of faith by which alone we may be able to ouercome. But I will vrge this argument no further.

1. Pet. 5. 9.
1 Ioh. 5. 4.
Eph. 6. 16.

Cpmfort from the benefits of this life.

I knowe that the benefites of this life are common for the moſt part, both to the reprobate and to the elect: yet both in thoſe which are common, there is a great and large difference, and there are ſome ſo ſingular as carry with them a ſtronger teſtimonie of the fauour of God, than that it may without impietie be denied. In common benefits it holdeth, that as things moſt aduerſe are yet turned vnto our good; ſo much more the good gifts and bleſſings of God doe carrie with them a teſtimonie of his loue and fauour towards vs. For as the Lorde ſpeaketh vnto vs in the word and by his ſpirit, ſo his good and fatherly prouidence towards vs, is not without voice, but ſoundeth aloude vnto the declaration of his loue. But there are as I ſaid ſome benefits ſo ſpeciall, that the vſe of them is proper onely vnto his children. Remember with me the firſt time of this trouble and diſmaying of your conſcience; and remember withall how many meanes the Lorde hath miniſtred vnto you for your comfort. What ſhall I ſay of thoſe whome the Lord hath put euen into your boſome, the more nearely to apply his mercie vnto you, Maſter *C.* Maſter *B.* Maſter *R.* &c. all ſo furniſhed vnto your comfort, that you may well thinke, they were as ſo many hands ſtretched out from heauen to ſupport and ſtrengthen your weakneſſe withall. If I ſhould ſet my ſelfe to remember how many other the ſeruants of God haue by diuine prouidence beene directed to miniſter comfort vnto you, the number would be innumerable: Maſter *S.* Maſter *F.* Maſter *D.* Maſter *B.* Ma-

Rom. 8. 28.

ſter

ſter G. Maſter G. and almoſt who not, of thoſe that haue bene trained and brought vp in that ſchoole. Conſider how great a mercie this hath beene, that ſo many excellent Phiſitions of the ſoule, ſhould at ſeuerall times apply themſelues, if not vnto the cure, at the leaſt vnto the mitigating of your diſeaſe. I will not examine how many and great comforts you haue receiued from them by word in preſence, and by letters in abſence: this only I aske of you, whether you haue not knowen all theſe to beare vnto you the ſame teſtimonie, to ſpeake the ſame comfort, and to confirme you in the ſame aſſurance of the loue of God towards you.

Now what ſpirit muſt that be, that ſhall contradict the ſpirit of God in the mouthes of ſo many and faithfull witneſſes? My good friend, marke what I will ſay vnto you: as the patient that is ſicke in body willingly reſigneth himſelfe vnto the ſentence and direction of his skilfull and faithfull Phiſition; ſo muſt the children of God in their ſpirituall maladies, yeelde themſelues vnto the Phiſitions of their ſoules, ſo much the more, becauſe the Lord hath giuen vnto the miniſters of his Goſpell the power of binding and looſing, both in the publike miniſterie of his word, and alſo in the priuate conſolation of his children. I will not ſpeake of that which is publicke, although not altogither vnfitte vnto my purpoſe, conſidering that that which is publikely ſpoken as vnto all, hath alſo a particular addreſſe vnto thoſe that are the Lordes. As when the Lord ſaith by his Prophet, *Bleſſed are all they that mourne in Sion.* I will for the preſent reſt in that vſe of this power of binding and looſing which is priuate and particular. Remember that of *S. Iames*, who ſaieth, that vpon the praiers of the elders of the Church, the ſinnes of the diſeaſed ſhall be forgiuen him: which wordes can haue no other ſenſe, but that by them ſhall be pronounced vnto him the forgiuenes of ſins. A moſt excellent practiſe whereof, we haue in our Sauiour himſelfe, *Luke 7.* where firſt he prooueth by argument vnto *Simon* the Phariſie, that the mourning ſinner was pardoned all her ſinnes, and therefore was now no ſinner and wicked

Mat. 18. 18.

Eſay.

Iam. 5. 15.

Verſ. 48.

one, as hee vncharitably eſteemed her to be; then turning himſelfe vnto the diſtreſſed ſoule, firſt ſaith, Thy ſinnes are forgiuen thee; and afterward, Thy faith hath ſaued thee, goe in peace. Wherein, though there be ſome thing extraordinarie in our Sauiour Chriſt as the ſonne of God, yet is it that power which he hath communicated vnto all his ſeruants, ſaying, *Whoſe ſinnes ye forgiue, they are forgiuen, &c.* which is
Ioh.20.23. nothing elſe, but, whoſe ſinnes vpon due examination and triall of their repentance, you pronounce to be forgiuen, they are forgiuen. Here againe remember (my deare friend) how many of the faithfull and expert ſeruants of Chriſt haue examined your eſtate by conference with your ſelfe, and haue found all ſignes vnto health and ſaluation. Vnleſſe therefore Satan dare contradict the Spirit of God, ſpeaking by the mouthes of ſo many witneſſes, hee cannot ſay but you are the Lordes. Now for your ſelfe, I am aſſured that you will not, nor dare not ſay, but this hath been the conſtant teſtimonie of all the ſeruants of God ſent vnto you; and that they were ſuch as you had no cauſe to ſuſpect their partialitie or flatterie in any ſort. How is it then, that the voice of ſo many ſhoulde not bee vnto you as the voice of God himſelfe? Who, though he do not ſpeake vnto vs now immediatly from heauen, as in ſome times paſt: yet hee ſpeaketh vnto vs by the mouthes of his ſeruants, his Prophets. When *Dauid* ſaide in the horror of his ſoule, *I haue ſinned againſt the Lord*; was it
2.Sam.12. 13. thinke you a ſmall comfort that *Nathan* ſaid immediatly vnto him, *The Lord hath pardoned thy ſinne?* I will ſay nothing of the praiers of ſo many of the ſeruants of Chriſt as haue commended your cauſe vnto the Lorde, which cannot be fruſtrate, the Lorde himſelfe directing them to pray according to his worde, and vpon the aſſurance of his promiſe.
Iob 33.23. Read *Iob* 33.23. If there be preſent with him (that is, with the afflicted ſoule, as verſe 22.) a meſſenger from God an interpreter (of the will of God) ſuch as is one of a thouſand, who may ſignifie vnto man the equitie of the Lorde, and intreating him for fauour ſhall ſay: Redeeme thou him that he goe

not

not downe into the pitte, by that redemption which I haue found; when hee hath humbly beſought the Lord, he doeth graciouſly receiue him that he may behold his face with ioy, and he reſtoreth vnto man his righteouſnes. In which words there are many excellent things to be noted for the comfort of thoſe that are afflicted. The firſt is, that the anguiſhed ſoule finding no comfort at home and in her ſelfe, by reaſon of the ſtrength of temptation, muſt ſeeke reliefe abroad at the handes of thoſe, whome God hath appointed to make glad the ſorrowfull mind, and to giue reſt vnto the wearied and diſtreſſed conſcience. Wherein you muſt conſider with all thankefulneſſe, how great mercie the Lord hath ſhewed vnto you: for I doe perſwade my ſelfe, as before I haue ſaide, that ſince the time of your affliction, there hath not bene almoſt one, that hath had any extraordinarie gift in that kind, who by conference, writing, or otherwiſe, hath not beſtowed ſome part of his trauaile vnto your comfort. I could my ſelfe name a great number beſides thoſe aboue mentioned, but your ſelfe can remember many more: now the teſtimony of ſo many faithfull ſeruants of Chriſt witneſſing the grace & goodnes of God towards you, muſt be as the voice of God himſelfe, who is not as man that he ſhould lie, or as the ſonne of man that hee ſhould repent, or alter that which hee hath once teſtified. And if *Iob* doe acknowledge that the comfort of one faithfull witnes on the behalfe of God, is enough to the erecting and cheering of the heavieſt mind, what can Sathan ſay vnto the teſtimonie not of two or three witneſſes which the law only requireth, but vnto the teſtimony of 2. or three ſcore, the meaneſt and weakeſt whereof ſhould be able to anſwer in your behalfe vnto all that the enemie is able to obiect againſt you. The ſecond thing I note is, that theſe haue not come vnto you by error or by chance, but by ſpeciall addreſſe of Gods prouidence, as ſent from the throne of grace to bind vp your wound, & to miniſter comfort vnto your conſcience. The third, that theſe ſpeake not their own words nor of themſelues, but are the faithfull interpreters of the will of God,

not

not indeede immediatly from himſelfe, but by viewing and eſteeming of the worke of God, and the fruits of his grace in thoſe that are his. The fourth, that as they declare vnto the afflicted, that fauour of God towards them which themſelues are not able for the preſent to diſcerne, ſo they commend them by praier vnto the Lord, who hath promiſed to heare and to graunt their requeſts. The fift, that for comfort in this caſe, we muſt paſſe out of our ſelues, in whome there is nothing that may eaſe our griefe, and caſt our eye and cogitation only vpon Chriſt, in whome all fulneſſe of ſaluation doth dwell, conſidering that this is one of the meanes whereby Sathan doth moſt diſtreſſe and anguiſh the afflicted ſoules, that hee holdeth them in the cogitation of their ſinnes and tranſgreſſions againſt God, and ſuffereth them not to ſee that length, breadth, height, and depth, and to knowe that loue of Chriſt that paſſeth all knowledge, that they might be filled with all the fulneſſe of God. The ſixt, that the Lorde both mercifully bleſſeth the labours of his ſeruants in comforting his children, and alſo gratiouſly heareth their praiers and ſupplications made in their behalfe vnto his maieſtie. And the laſt, that God in his good time erecteth the mindes of the afflicted, & openeth their mouthes to praiſe his name, and to proteſt his goodnes, that he hath brought againe their ſoule from the pit, and hath ſhined vpon them with the light of life. Which effect of the grace of God, becauſe you haue both ſeene in others and felt in your ſelfe many times, you haue great cauſe to hope and expect the returne of his comforting hand in due ſeaſon, who alſo ſhall once determine theſe conflicting daies, and ſet vs in that peace which ſhall neuer be interrupted, and wherein all teares ſhall be wiped away from our faces for euer.

Eph. 3. 18.

Apoc. 7. 16. 14. 13.

The malice of the enemie during this life hath no end nor meaſure at all, and therefore we may iuſtly feare all extremitie of attempt againſt vs: but we muſt ſtrengthen our ſelues in him, who can and will inable vs vnto all things.

The laſt and moſt grieuous aſſault of ſathan againſt the afflicted,

flicted is, that he calleth into doubt their election. For, because that ſaluation is onely of the elect, he laboureth by all meanes to ſhake this ground and pillar of comfort, and if it be poſſible to ſubuert and ouerthrowe the ſame. It behoueth vs to take heed how we carrie our ſelues, as in that temptation which of all others is moſt difficult and dangerous. Firſt therefore, we muſt beware of that goulfe wherein the enemie hopeth to deuoure vs, that we enter not into the ſecret and hidden counſell of God. For the ſecrets of the Lord are for himſelfe; but the things that are reuealed, are for vs and our poſteritie after vs for euer, as *Moſes* ſaith: what then hath the Lord reuealed concerning our election? Firſt the ſpirite of God witneſſeth vnto our ſpirits that we are the children of God: then it teacheth vs to crie *Abba Father*, and ſtirreth vp in vs thoſe gronings that can not be expreſſed. From theſe let vs deſcend vnto faith it ſelfe, the voice whereof if it bee not ſuppreſſed by the grieuouſneſſe of temptation, ſoundeth cheerefully vnto vs, that wee are beloued of God, redeemed by Chriſt, & fellow heires with him of his fathers kingdome. If here alſo the enemie haue darkened our ſenſes and obſcured our light, we muſt of neceſſitie with *Iob*, relieue our ſelues from the fruits of our faith: Theſe what they are hath alreadie bene ſaid. If neceſſitie doe ſo compell vs, we muſt flie vnto the times that are paſt, and referre our ſelues vnto the teſtimonies of the faithfull miniſters of God, who as they are for their wiſdome and manifold experience better able to iudge of our eſtate than our ſelues, ſo haue they power and authoritie from God to decide the controuerſie betweene vs and our enemie, and to plead our cauſe againſt him. Alſo where the enemie from our preſent trouble and torment of minde, ſeeketh to driue vs vnto deſpaire, we are to vſe againſt him his owne weapons; for amongſt many teſtimonies of our eſtate in grace and fauour with God, there is none more euident and ſenſible, than is that conflict which we find and feele in our ſelues of the ſpirit againſt the fleſh, of faith againſt vnbeliefe, of a ſanctified mind againſt that part that is vnrege-

Againſt the doubt of electiō.

Deu. 29. 29.

1

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4

Iob. 31.

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nerated: and finally, of the new creature against the old man, and of Christ himselfe in vs, against the power of Sathan. If he reply that this is not so, but the contrarie: wee may answere, that albeit there haue bene many times, wherein wee had a more present and mightie hand of the Lord vpon vs: yet euen now Satan him selfe can not denie, but we hate sinne & loue righteousnes: that we loue God and (to our power) obey his will, and flie the baites and occasions of euill: whereof if there were for the present no manifest and apparant effects, (as yet by the grace of God there are) notwithstanding the onely affection and desire of the heart, thirsting and longing after Gods kingdome and his righteousnes, are sufficient arguments of the worke of grace begun in vs, which shall so long be continued by the good hand of our heauenly father, vntill it be consummated and perfected in the life to come.

Phil. 2.13. For if it be God (as the Apostle saith) that giueth both the will and the deed: he that hath giuen vs to desire to obey his will, will also inable vs vnto the doing of the same. And seeing the worke of sanctification beginneth in the heart, and thence floweth into our whole life, wee nothing doubt but God, who hath giuen vs ioy in the holy ghost, and thereby a loue vnto him and vnto his lawe; will further confirme and strengthen vs, that wee may bee vessels of honour vnto his name, and glorifie the gospell of our profession with fruites agreeable and according thereunto. Yea the thoughts, meditations, and desires of the heart, are deeds before God, and principall parts of that obedience which hee requireth at our hands. And therefore if the faithfull man should be taken away by death before he hath done any of the outward works of the law; yet should not his faith be without fruits, in that being sanctified in the inward man, he doth now in soule & spirit serue the Lord, and desireth abilitie and opportunitie,

Luk. 23.42 in act to doe his will, and to honour his name; as appeared in that penitent malefactor that died with our Sauiour Christ.

Another thing I am to admonish you of, that you be not as the couetous men of the worlde, who so gape vpon that they

they further desire, as they consider not, but rather forget that which they alreaey haue, and hauing much indeede, in their opinion haue nothing: and to all purposes and vses doe as well want that which they haue, as that which they haue not. So it oftentimes happeneth to the deare children of God, that whilest they looke and breath after that which they haue not yet attained vnto, they forget and neglect that which they haue receiued, and vse it not to their comfort and reioycing as otherwise they should. This ouerreaching and importunitie of theirs, Sathan abuseth against them, from the opinion of hauing nothing, to blind their eyes not to see the present grace and goodnes of God towards them. It is true that the Apostle saith, that in the course of godlines and religion, we may not thinke we haue attained the goale, or are come vnto the end of our race: but, forgetting that which is behinde vs, and preassing on vnto that which is before, must contend (as to a marke) vnto the rewarde of that most high calling of God in Christ Iesus. But he speaketh it not to this end, that we should not in thankefulnes acknowledge the former mercies of God bestowed vpon vs, or not vse them vnto our comfort as testimonies of his loue and fauour towards vs. But that we may not stay in our present profiting, but adde daily a new and fresh increase; that as from a larger & greater heape of benefites, wee may more and more assure our selues, that we are beloued of God, and shall enioy the inheritance of his kingdome. When the Apostle saith, *Worke your saluation, &c. and labour to make your calling and election sure:* though the meaning be not, that we should put confidence of saluation in workes, yet it telleth vs, that the workes & fruits of our faith are testifications of Gods spirit dwelling in our hearts more euident and pregnant, than that Sathan himselfe can or dare denie them. Wee may not suffer our selues to be so ouerborne of the enemie vnder the colour of zeale and desire to doe well, as not to remember wherein the Lorde hath already giuen vs some part of well doing: not so to striue vnto that wee haue not, as to forget that which by his grace

Phil. 3. 11.

Phil. 2. 12.

2. Pet. 1. 10.

we already haue: but rather with all thankefulneſſe acknowledging the goodnes of God, from thence aſſure our ſelues of the continuance and finiſhing of the worke begun. In the courſes of the world, as ſlowneſſe getteth nothing, ſo preposterous haſt looſeth all. It is the ſubtiltie and malice of the enemie, when he can not hold vs with himſelfe, to haſten & puſh vs on ſo faſt and ſo headlong, as by raſhneſſe wee may fall into that, which by forwardneſſe we had eſcaped. Good things to come therefore wee muſt hold them in hope, and purſue them in peace: but the good wee haue alreadie attained vnto, we muſt ſo farre reioyce and comfort our ſelues in, as from thence we may be able to ſuſtaine and ſupport our cauſe againſt the enemie, and from that we haue, to let him vnderſtand that we doubt not of that which remaineth: that the Lorde will both continue and confirme the worke of his owne handes, and not forſake the ſame vntill it be accompliſhed in his kingdome of glory. Thus I haue in great haſt and confuſedly ſet downe ſo much as preſently came vnto minde of thoſe things which often heretofore I haue written vnto you: humbly beſeeching the Father of all mercie and God of all conſolation, who hath annointed you with the oyle of his grace, ſealed you with his ſpirit of adoption, and giuen you a ſure earneſt and pledge of euerlaſting ſaluation, to increaſe vpon you, and in your heart the meaſure of faith, and multiply your fruits in all manner of well doing, make you ſtrong againſt the face of your enemie, and crowne you with victorie in the day of battaile, that you may praiſe his name in the day of your deliuerance, glorifie him in the whole courſe of your life, and finally enioy with the reſt of his Saintes, that eternall kingdome of glory prepared for all thoſe that loue & feare him. Amen.

FINIS.

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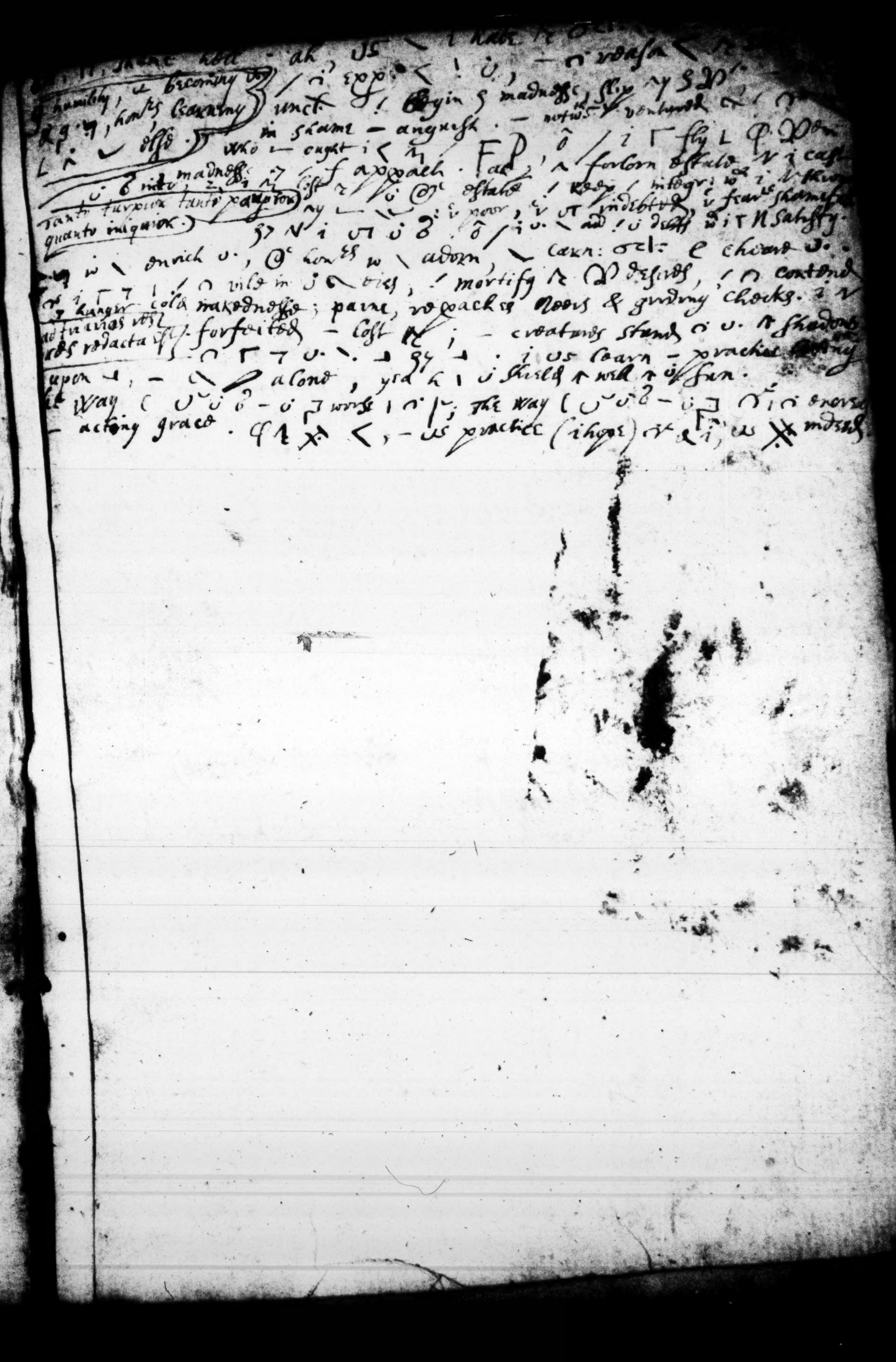
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The arrow of all that peece of barke [illegible]
ortyard and glebe and meadowe & portion of the
adowe belonging to the Vicaridge of
Stroma in Virgil in the Comte of Norff. called
the spinar closse of the west the [illegible]

Anno Dñi 1609.

Item in the east nesite field 11 arrs of
carrable Land & one Butte.

Item in the south nesite field seven Buttes of arrable
Item in the west field three arrs & [illegible]
Item in a field called [illegible] field viij arrs & a halfe
Item in the field called oblande two arrs of arrable
Item in the Meadowe called nesite meade three
arrs & a halfe of meadowe.

Item there do belonging to the Vicaridge a barkstede
routeing by estimacion one arre & a halfe with
a pece of ground whereon hath been a barne routeing viij spares
& two rutting & one stable & one rowe house one
garden & one orchard.

Item there do belonging to the Vicaridge the
Tithe of the wooll & lambe yeerely in
of the Towne of Stroma aforesaid & the wooll in lieu
of the tithes & mortuaries also are worth



